

Zion's Herald.

VOLUME LXVII.

BOSTON, WEDNESDAY, MAY 29, 1889.

NUMBER 22.

Zion's Herald.

LEAGUE EDITION.

Price of League Edition, issued on the 1st of each month (July and August excepted), for ten numbers, 50 cents.

PUBLISHED BY THE
Boston Wesleyan Association,
88 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WOOD, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price including postage \$2.50 per year.

Specimen Copies Free.

A wholesome variety of mental and spiritual food is provided in our columns this week. Pages 2 and 6 are devoted exclusively to Y. P. C. League interests, stimulating alike to old and young. The President's Note Book contains helpful suggestions and admonitions, and his "Questions and Answers" and "Notes on Letters" should receive special attention.

The "Epworth League" is the name chosen for the consolidated organization of Methodist young people's societies at the Cleveland convention is fully explained by Rev. Messrs. Haven and Odell.

Judge Hitchcock furnishes a 6th paper on "Our Church Economy," in which he gives concise information about "The Conference" of the M. E. Church. Miss Crocker has a word of encouragement for young Christians in her article on "Ministry," and Belle V. Chisholm relates a timely story for Decoration Day. Of substantial value is the capital and thoroughly prepared review of the delightful volumes of "Motley's Letters," by Mr. Warren P. Adams, president of the Boston Social Union.

"Shawmut" exhorts Boston Methodists to awaken to their opportunities in the matter of church extension in the Back Bay district. The Editor's Western pilgrimage gives glimpses of Kansas Methodism, and leaves the reader at Albuquerque until next week. Other interesting matter our readers will find out for themselves.

THE OUTLOOK.

The demand of the British admiralty for an extraordinary appropriation of twenty millions sterling with which to enlarge and modernize the navy, has encountered no serious opposition. The House of Commons has passed the bill, and seventy new ships are thus provided for at a single stroke. England ought now to redeem her waning prestige as "mistress of the seas."

The Carlisle (Pa.) Indian School is no longer an experiment. Nine years have passed since the first band of savage youth were brought thither for training, and every anniversary has justified the wisdom of the plan. Six hundred of these wards of the nation are now under civilizing and uplifting influences. At the late commencement the progress in true culture and in refined manners evinced by the fourteen graduates astonished and delighted the visitors, among whom were Secretary Noble, Governor Beaver, and Senator Colquitt.

The Argentine Congress has been trying to suppress speculation—but not very successfully. The rapid rise in the premium on gold led to a law making the purchase or sale of that metal for other than immediate use or delivery illegal. The government went so far as to close the exchange and station soldiers on guard to enforce the act—all in vain. The premium at once jumped 100 per cent., and Congress was obliged to rescind its legislation upon the subject. Our own laws looking towards the suppression of trusts, appear to be equally impotent.

While Congress has been lavishing millions of money on the effort to construct a harbor at the comparatively unimportant Sabine Pass in Texas by a method similar to that by which Capt. Eads opened the mouths of the Mississippi, and has neglected meantime the approaches to Galveston harbor, private enterprise has undertaken the much-needed work of improving the outlet of the Brazos River. Several capitalists, tired of waiting for public help, have formed a company with a capital of \$2,000,000 in stock and an equal amount in bonds, and have put 500 men at work on the job. Better this than depending on the uncertainty of the River and Harbor Bill.

Work on the Nicaragua Canal will be begun immediately. The pioneer expedition of officers and experts, with stores and construction material, left New York on Saturday, on the steamer "Alvina." Five hundred natives have been engaged as laborers. The first work will be to construct a pier and railroad at Greytown, dredge the harbor, erect permanent quarters, warehouses, hospitals, etc., and excavate the first section of twelve miles to the "divide." The total length to be excavated, it will be remembered, is only 29 miles, the remaining 140 miles being divided between free navigation on Lake Nicaragua and river and basin navigation. Six locks will be required, and thirty-two vessels per day can pass through any one of these. The estimated cost of the entire work is \$60,000,000, which includes a contingent sum of 25 per cent.

It has taken considerable time to reach an accurate estimate of the engineering difficulties and cost of the projected Congo railroad, but by an official report recently made to the Royal Geographical Society at Antwerp the important data have been made public: It will take four years to build the road—from Matadi, at the head of navigation on the lower Congo, to the village of Ndalo, on the south shore of Stanley Pool, a total length of 264 miles. The principal difficulties will be en-

countered within the first sixteen miles from Matadi; all the rest of the route, lying along the left bank of the Congo, is favorable to railroad construction. Only three important bridges will be required; the largest—over the Inkisi River—will be 330 feet long. It is estimated that the entire cost of construction and equipment will not exceed \$5,000,000. Work will be begun next fall.

German influence was evident in many of the provisions of the recently promulgated constitution of Japan; and the same influence is still felt in the rigid censorship of the press in that country. No paper can be published in Japan without a license; the name of the responsible editor must be printed upon it; and all discussion of the laws or acts of the government, and criticism of public functionaries, are strictly prohibited. All this muzzling of free discussion is truly Bismarckian. The German scholars employed in Tokyo show their training. Still it does not appear that the Mikado, or any of his counselors, have gone so far as to deliberately use the press to manipulate public opinion. The latest scheme in this line of the great chancellor has recently come to light. One of Bismarck's agents bought the well-known English Tory paper, the *St. James Gazette*, and attempted to dictate to the editor what he should write concerning Boulanger. The editor declined to be responsible for this Germanizing of an English journal, and resigned. A subsequent suit at law brought out the facts in the case. The only idea, evidently, that Bismarck has of journalism is that of abject subservience to the government. If the press will not echo his views right or wrong, it shall be gagged.

The question of priority of invention of the incandescent lamp, or "the system of electric lighting by means of fibrous carbon heated to an incandescence in a vacuum," is being determined by the United States Court at Pittsburgh—the two contestants being Mr. Edison and Mr. Westinghouse. Millions, of course, are involved in the suit. Mr. Edison claims to have invented the lamp in 1877; but a decision of the Patent Office four years ago conceded to two New York electricians, Messrs. Sawyer and Mann, the prior right to this invention; and it is on account of an alleged infringement of the Sawyer and Mann patent by the Edison Company that the Westinghouse concern brings suit. This latter company is a gigantic corporation which controls not merely the air-brake invention and holds the contract for furnishing natural gas to several cities, but also owns and operates many electric light companies and patents (such as the Maxim and Weston) and represents a capital of between \$60,000,000 and \$75,000,000. It aims to secure as complete a monopoly of incandescent lighting in this country as the Bell Telephone Company exercises over telephones. It looks as though they had good ground for success; for it is by reason of owning the Sawyer and Mann patents in England and in several continental companies that the Edison Company has practically driven all competitors from the foreign field. The very reason for their victory abroad seems likely to cause their defeat at home; and, if defeated, the damages for previous infringement by the Edison Company will be enormous.

It is pleasant to know that while the construction of new war ships goes on, the personnel of the service is not neglected. The enlisted men of the Navy are a singularly friendless class, with no influence in Congress, and no opportunity for uniting to formulate their grievances. They have suffered particularly in having the bulk of their pay withheld during a cruise without any accretion in the way of interest; and also in having no home in which to stay between enlistments. The apprentices, too, on entering the service, have had their slender pay mortgaged for months in advance by the compulsion of providing themselves with an outfit. Through the representations of the Equipment bureau of the Department, as we understand, the last Congress was induced to remedy these disabilities. Apprentices need no longer begin their naval career in debt to the government; their outfit will be given to them. Honorably-discharged sailors will be allowed to spend the three months between enlistments on board receiving ships without losing the extra allowance for re-enlistment. While, in the matter of pay, the system of deposits which has proved so successful in the Army, will be adopted in the Navy. Interest will be allowed at the rate of 4 per cent. These much-needed measures for poor "Jack's" relief will prove in the end as beneficial to the government as to the sailors themselves.

By the completion of its New England link—from Megantic, Canada, southeasterly across the State of Maine to New Brunswick—the Canadian Pacific road is now continuous from ocean to ocean. Great difficulties were overcome in making this final connection. The road bed was laid for the most part through a dense wilderness, remote from towns or settlements. There were mountains to cross and rivers to bridge. So rough was the country that no less than five preliminary surveys were made, each costing over \$15,000. In some of the "cuts" the cost of construction reached \$100,000 a mile. The bridges are splendid specimens of iron work—the product of the Union Bridge Company—and every large river in the State of Maine, with the exception of the Androscoggin, has been crossed by them. A small section of sixty miles of the Maine Central road has been utilized, from Mattawamkeag to Vanceboro; the remaining part of the line, with the New Brunswick system, terminating at St. John and Halifax, is the property of the Canadian Pacific. The road will be opened early in June.

Forty locomotives will be assigned to this section. Nine freight trains will be arranged for, together with a fast English mail and an emigrant train. The people of Maine will undoubtedly reap great advantage from this new and vigorous enterprise, particularly in the opening of timber lands, and the utilization of water power now made easy of access. Villages will soon spring up along the new line. Whether the company that built the road will derive the advantage they expect from it, will depend a good deal upon the answer which this government shall make to the company's application to be designated as a common carrier of goods in bond between ports of the United States—one of the points at issue turning upon the competency of a foreign corporation to furnish the bonds required by law.

Influential Cubans are trying to secure independence of their island from Spain by direct purchase. They offer \$100,000,000 in twenty annual instalments. It is not likely, however, that Spain will sell "the goose that lays the golden egg."

HEREDITY.

INScribed TO BISHOP POTTER.

BY REV. D. H. ELA, D. D.

Illustrous son of a noble race,
Blending in one rugged Puritan
And thrift and winniness of Quaker Penn,
Clothed in a garb of more than courtly grace,
Ripe product of such ancient stock imbued
With culture's highest strain, in atmosphere
Of thought; worthy in this centennial year
To speak in presence of the nation's head,
High prelate of high church, claiming descent
Unbroken, unchanged thro' apostolic line,
Threelfold heredity in thee is blent
Of blood, of culture, and of grace divine.
Thy right to scold the heir of Washington,
Thy church was Tory when his work was done.

LETTER FROM BOSTON.

ZION'S HERALD has lacked a Boston correspondent for a long time, for no apparent reason. Other great centres of the country and the world have representation in its columns. Why not Boston? There are many things and thoughts occurring in Boston, or which ought to occur, which cannot well be noted in simple news columns. Perhaps a Boston letter would best gather them up. Possibly Boston affairs are as interesting and novel to many of the HERALD readers as are those of Chicago or San Diego.

Many and important changes have taken place in Boston Methodism within a few months—changes which must greatly affect its condition in the near future. The wise counsels of such ministers as Dr. Crowell and Dr. Peirce will be greatly missed. Charles W. Pierce leaves vacant a place not easily filled in Tremont Street Church. But above all, the removal of Jacob Sleeper from the church militant raises several questions of no little importance to Methodism. Who shall fill the many offices which he has so long filled? Who shall do the work which he has done so faithfully even down to old age? Above all, who is to have the leadership in the New England Methodism of which he has been the acknowledged leader for a generation past? Boston Methodism, never more than now, needs wise, progressive and aggressive leaders. Better opportunities never opened to consecrated labor and faith. Work too long delayed by the prevalence of timid counsels and temporary obstacles, still waits the doing. Happily some of the chief obstacles have been removed. Most of the heavy church debts of ten years ago have been swept away. Especially the long-talked-of debt on People's Church, which has been a hindrance to many and an excuse for more, is now provided for and promises speedy extinction.

The future of Bromfield Street is an unsettled problem. It may be a question whether it shall be continued as a church. In the nature of the case, it cannot continue to be a family church. The half-score or less of old families clinging to it with hereditary attachment, are constantly growing less. No others with like interest are to be attracted to it. Shall it be transformed and adopted for a down-town strangers' church? Shall it be adjusted to minister to the Protestant portion of North End and attempt to draw a congregation thence? One thing is sure: Those to whom has been entrusted that venerable church, with all its sacred traditions, have a large responsibility as well as high honor. If a church worthy of the name is to be maintained, then it can only be done by enlarged plans and generous outlay of means. It must come into local competition and comparison with such churches as Park Street, Tremont Temple, and Bowdoin Square, each of which has a current annual expenditure of not less than twenty thousand dollars. If Bromfield Street Church is not to be put on a plane of activity in some degree corresponding with its neighbors, the inquiry will naturally arise whether this large property should not be transferred to some other locality where it may be made more fruitful to the cause of Methodism and of Christianity.

Any way, there are several sections of Boston which Methodism must occupy at once, or lose its opportunity—some sections in which too long delay has been attended already with heavy loss. Whoever is to blame, or for whatever cause, it is not to the honor of Methodism that all of Back Bay, from the Public Garden to Brookline, is yet without a single Methodist church. Here is an opportunity for some vigorous, devout business man to gather about him kindred spirits and build up a church which shall be a blessing in itself and an inspiring example to others. Who will lead?

The matter of church building. While Methodists have built the college, the Baptists have been occupying the field of church work, high and low, Back Bay and Bowdoin Square—the old centres and the new borders. To the Methodist Church it may be said properly, "These ought ye to have done, and not to leave the other undone."

In both these cases of college-founding and church-building the work is done by the large giving of the few. The vigorous mission work of the Baptist Church in Boston to-day is made possible only by the liberality of a few men who supplement the giving of the poor with their tens of thousands. We bespeak all honor for, and generous Methodist rivalry of, such devoted Baptists.

Boston Methodism withal is not wanting in prosperous growth at many points. Tremont Street in the centre, and the churches in South Boston, Dorchester and Charlestown, have specially given signs of vigor and made large increase within recent years. Temple Street Church is healthful, and has promise of future growth when the State House extension is completed, and Temple Street, widened and extended, becomes a thoroughfare from the northern depots to the Common.

The growth of the city and the upspringing of suburban churches along the border-land of the New England and New England Southern Conferences, calls for new adjustment of boundary lines between the two Conferences in the near future. Shall some portion of territory with its churches be transferred to New England? Shall the Southern boundary line be moved northward so as to include a portion of the city? A wise and generous consideration of the interests of the whole church ought to control in the adjustment of these questions.

MOTLEY'S LETTERS.

BY WARREN P. ADAMS.

THE decade now drawing to a close will be recognized, if we mistake not, as peculiarly an era in which biography based upon epistolary collections plays an important part. The record of many lives has been displayed before an expectant and an astonished public. Men have mingled the warp and wool of good and ill with careless hand, have permitted the portraits of their friends to be painted with inartistic and unsympathetic touch, heading not where the lights and shadows fell, and have caused their reputations to be impaired before the eyes of the world. The apparent indifference with which a Froude portrayed the unlovely traits of him who had entrusted the treasures of his heart and life to his keeping, so shocked the world that priceless collections of letters have been consigned to the flames by those whose keen sense of honor would not permit them to endanger the peace and happiness of their cherished correspondents and friends. The world is thus the loser of many buried treasures in the way of epistolary collections, which will never see the light lest some one living or dead shall be wronged.

A biography based on letters is sentient with life, breathes and palpitates, admits you freely into the very heart of the subject, and seems pervaded throughout with an atmosphere of truth and candor. Looking back over the various collections of letters which have come down to us, like those of Lady Mary Wortley Montague, Mrs. John Adams, and others, what exquisite coloring have they given to the scenes and events of the times in which they were written! Men and women are seen in natural moods, and not as on dress parade. So many little incidents crop out that reveal the springs of action, the motives and the thoughts which animate their authors. Lord Bacon says: "Such letters as are written from wise men, are, of all the words of man, in my judgment, the best; for they are more natural than orations and public speeches, and more advised than confessions or private ones."

One takes up the two superb octavo volumes of Motley's Letters with an assured feeling in advance that Mr. Geo. Wm. Curtis, editor, will never err in giving undue prominence to minor matters, and will never permit the feelings of living friends to be wounded, or the memory of dead ones to be assailed—will show that fine discrimination, perception and balance, that rare tact, delicacy and skill as an editor, which we have long learned to expect of him as an author.

In these letters Mr. Motley admits us not only to the vestibule of his nature, he gives us entrance to the more hidden recesses of his heart and life. The brief, sketchy and incomplete but interesting memoir of his life by Dr. Holmes, taken in conjunction with these volumes, supply here and there a few missing links. These books reveal Motley as a singularly frank, manly and precocious boy, and we learn from Dr. Holmes that he had rare personal beauty as well. He had a mixture of shyness and self-confidence; he had his powers so well in hand and a mind so well stored by extensive and mature reading, as to be the astonishment of all who knew him in his boyhood. In later years the brilliancy of his personal appearance was such as to attract attention in society. The letters begin when Motley was ten years old, and show a good deal of maturity even then. At thirteen he writes:—

"I study Virgil and Tacitus in Latin, Greek Majora in Greek and Lacroix's Arithmetic, and Euler's Algebra in mathematics, besides which, Dr. Bode, and I review the Greek Reader, with Dr. Bode, and am going to study the Greek Testament."

It must be admitted that there is a certain formality about his youthful correspondence quite unlike what we see in boys of to-day, but what was to be expected of a boy who enters Harvard College at thirteen? His letters to his parents never seem to descend to the

commonplace, and he never appears to have been a boy at all, as we know boys.

Graduating at seventeen, he immediately went to Europe, entered the University of Göttingen, and pursued a thorough course of study. Here he had for a roommate Bismarck, with whom he maintained pleasant and somewhat intimate relations for the remainder of his life. In his letters to his parents at this time it is pleasant to note the care with which he explains all that he sees and learns. He was always desirous of meeting the best and most scholarly people. He speaks of seeing Madame Goethe, Schlegel, and others at this time. Roaming over Europe, visiting places of note and storing his mind with the rich treasures of art and literature, he was unconsciously fitting himself for the task that was awaiting him. He writes from Rome picturesquely:—

"Generation after generation shall throng these places, and still the pile shall endure—the delight and wonder of Rome and of the world. Alas! throw down the wand of imagination and look around you. What meets your eye? . . . The theatres, temples, palaces, like in one mighty and indistinguishable mass of ruin and desolation; and not a voice to be heard through the vast and dreary silence to testify the existence of humanity."

Motley wrote two novels, which were only fairly well received, and he began to have doubts as to the advisability of making a profession of letters. At twenty-seven he was appointed Secretary of Legation to the Russian Mission. His description of life at court as written to his wife is of peculiar interest, and shows a vein of humor which crops out from time to time throughout his letters. Becoming tired of the monotony of court life, he resigned his position, returned to America, published his second novel, "Merrymount," which was of an historical character, and by the wise and timely advice of friends turned his attention to historical writing. He visited Holland, and began to delve for material for his "Rise of the Dutch Republic." He writes:—

"As this labor includes, of course, the digging out of raw material from subterranean depths of black-letter folios in half a dozen different languages, all which works are dark, grimy, and cheerless as coal-pits, you may suppose that I am not likely to be a very agreeable customer when I come out of my diggings. The worst of it is, when a man is smacking quarts with a sledge-hammer he gets paid for his pains; but here I am working away with my pickaxe or sifting platform the sand of buried ages over which the river of time has so long been flowing, and yet I don't know whether I shall at last find a few grains of pure gold in my cradle, to reward me for my labors. Metaphorically, of course not literally, for I don't employ myself in writing and studying history to make money out of it."

His letters to his family are brimming over with the warmth of domestic affection. For forty years he wrote the tenderest of letters to his mother, and in speaking to her of his daughter he says:—

"She is the light of our eyes and the sunshine of our lives. . . . She has brought a good phial full from the fountain of perpetual youth, and she means it to bubble and sparkle as long as possible."

The formality of his letters through all these years is relieved and their tone elevated and sublimated by the exquisite purity of thought which pervades them. Now and then he lets down the bars in the freedom of domestic and social intercourse and gives us delicious glimpses of his inmost self. In one of these to his wife he says, speaking of Madame Bismarck:—

"She and her mother have both assured me over and over again that Bismarck was nearly out of his wits when he saw my card. I should certainly not say such a thing to anybody but you."

The letters to and from Dr. Holmes, of which there are quite a good number, are gems of rare interest. Indeed, Motley seems to have attached his friends to him by hooks of steel. It is a singular fact that his "Dutch Republic," a book which sold fifteen thousand copies the first year, could not find a publisher willing to undertake it. Murray declined it, and Motley had to bring it out at his own expense. Murray subsequently acknowledged the error of judgment, and sought and obtained permission to bring out his later volumes. If Motley felt any discouragement during the preparation and publication of his history, its reception might well have turned the head of one less balanced. All doors were opened to him, from royalty down. It is pleasant to read his descriptions of London life and of the coteries of authors and statesmen with whom he found himself associated. Men of the highest literary reputation from all parts of the world congratulated him in letters of the strongest commendation.

It has been thought by some that his long residence abroad and the flattering consideration accorded to him had a tendency to make him un-American. Nothing could be farther from the truth. He kept in close sympathy and knowledge with what was going on in his own country. In 1853 he wrote of slavery with prophetic insight:—

"The coming generation in each of the fifteen slave States are the people who must grapple with this question; but the question won't be staved off for a third. It is all up for your generation or for mine." So during the Civil War it was his pen which first made plain to the people of England the real issue at stake. His letters to the *London Times* attracted the attention of England and America. As he met men high in office he took occasion to enlarge upon the features of the war and why the North merited their support. It is interesting to note in passing what Dr. Holmes says to him in one of his letters:—

"I should like very much, too, to hear something of your every-day experiences of English life. . . . You know that to a Bostonian there is nothing like a Bostonian's impression of a new people or mode of life. We all carry the Common in our heads as the unit of space, the State House as the standard of architecture, and measure off men in Edward Everett as with a yard-stick."

The intimate and friendly interchanges of confidences between Motley and Holmes form no small part of the pleasure in the perusal of these volumes. Motley's interest in the

progress of the Civil War was unbounded, and he watched the news of success and defeat as it came to him abroad with the closest attention and the deepest solicitude. Writing from England, he says:—

"Just now nobody but Bright has the manliness to lift up his voice in the midst of the storm. You will see and read his magnificent speech; but he is hated and feared by the governing classes in England. I run on this way because I can think of nothing else."

In 1861 Motley was made Minister to Austria, and his letters from Vienna reveal the most intense loyalty to and pride in his country. It would be difficult to credit the fact, did not history record it, that the government permitted itself to listen to insinuations from a wandering tourist about Mr. Motley's un-American ways and tastes. The result was his resignation of the place under the sting of the insult he felt he had received. It has been often charged against him that he was a man of sybaritic tastes and out of sympathy with the common life of Americans. Given a birth and breeding where wealth abounded, a broad and profound culture, and a brain power of rare depth and extent, what more natural than that he should draw to himself the most intellectual and refined men of two continents? To read of his intimacies with Macaulay, Tennyson, Grote, Milne, Layard, Milman, Hughes, Stuart Mill, Brougham, Lyndhurst, Palmerston, Disraeli, Gladstone, Bright, and hosts of the brightest stars in literature, statescraft, and diplomacy, and to see the heartiness and frankness with which they received him as a peer, makes one feel a personal pride and ownership in the renown that attended him. And yet while all the magnificent domains of the titled owners of Great Britain welcomed him, while invitations that the highest royalty of the world might be proud to accept were showered upon him, he could write:—

"It has been my lot to see a good deal of European aristocracy, and without abating a jot of my reverence for and belief in the American people, I have never hesitated to say that a conservatory of tropical fruit and flowers is a very brilliant, fragrant and luxurious concern. Whether it be worth while to turn a million of freethold farms into one such conservatory, is a question of political arithmetic which I hope will always be answered in one way on our side of the Atlantic."

As one reads his comments on passing events, he feels that he is floating down the stream of history. This little paragraph recalls events which make us ponder while we smile. Writing from Vienna, he says:—

"We have nothing green here but the Archduke Maximilian, who firmly believes he is going forth to Mexico to establish an American empire, and that it is his divine mission to destroy the dragon of democracy and re-establish the true church, the right divine, and all sorts of games. Poor young man!"

Motley's appointment as Minister to England was welcomed by the nation as most fitting. It had been preceded by a visit to America and interviews with President Lincoln with whom he was strongly impressed, with Sumner, Seward, and the distinguished men of that day. In writing to the Duchess of Argyll he says of Lincoln:—

"I am very glad you admire that little inaugural address of last March. The children in every American school ought to be made to learn it by heart. 'With malice towards none.' . . . those words should be his epitaph, and who in the long roll of the world's rulers have deserved a nobler one?"

He weighed the rulers of Europe with singular accuracy, as seen in the light of history. For Louis Napoleon he seems to have always had profound contempt. His estimate of Austrian society is quite an interesting revelation:—

"In Austria birth is everything; wit, wisdom, valor, science, comparatively nothing. Fancy going about in a fashionable salon in Vienna to look for the Lyells, Marchioness, Gladstones, Disraeli, Tennysons, Landseers, Macaulays of Austria if such there be. Fancy a London house where they would not be welcome guests."

The severance of his relations with the government and his dismissal from his post as minister, form an unpleasant episode upon which in these letters Motley barely touches, but a more intimate knowledge of which in his memoir shows not the slightest discredit to him. He was throughout the noble gentleman he had always been, and nothing has arisen to show that Grant or Seward could refer to the act with credit or honor.

While in England he worked for hours and days amidst the distractions of social life, digging in the State Paper Office for facts bearing on his histories. Later he worked in Paris, Dresden, Brussels, and the Hague with unremitting toil in the same line.

While in his first history he had burst upon the public like a meteor, his later volumes added to his already great and assured reputation. During their preparation the Queen of the Netherlands placed a furnished house for himself and family at their disposal, that he might the better pursue his researches. He was a welcome visitor at the Hague, and the people recognized him as one who had placed their heroes high on a pedestal before all the world—who had brought out and honored before mankind their noble Prince of Orange, and opened the sealed pages of the grandest chapters in the struggle for liberty that the world had ever known.

It is difficult in a mine of such wealth to know what to pass by. One is tempted to quote the book entire when once a beginning is made. Gray once wrote that his highest possible idea of pleasure was "to read eternal new romances of Marivaux and Crebillon." We might add that the reading of such letters as these is a perennial source of delight, a fascinating occupation to which we would be tempted at all times to lend ourselves and to read the history of the past in this most winning and attractive form.

We close these volumes with regret, we part with this noble companionship with a sense of loss, but we cannot leave these letters without adding that he who passes them by unread has missed one of the rarest treats it has been our pleasure to know for many a day.



THE PRESIDENT'S NOTE-BOOK.

THERE are a few hundred prayer-meeting cards left, with the subjects for June on them. They can be had at the rate of ten cents a hundred by sending to Charles R. Mudge, 35 Bromfield St. Let each League buy a few, say one for each of its members.

We call your attention to the article, too long to be put in the Note-book, which appears in another column headed, "The Newest 'New Departure.'" We believe you will be pleased with the good news it brings you of the basis for the consolidation of all the young people's societies in our church. The new organization has a fortunate name; though no doubt many of you think our old name preferable—a name full of precious and suggestive associations, some of which Bro. Odell interestingly describes in his article. The organization is like that of our general society. The local auxiliaries are at liberty to have other names than the general name if they desire, though the use of the name "Epworth League" is preferred. They are not required to use the suggested constitution, though they are required to be a society whose officers and methods of work are approved by the quarterly conference or official board of their church.

It is not a society in which, to use a figure from Richter, "The fishes float motionless in the wicker fish-box of the State, and are not allowed to swim, because the box or State, long ago tied to the shore, itself swims in the name of the fishes." Here the fishes swim about a little, and yet the control is kept so that in their swimming they can do no harm to the church. Let all our auxiliaries come into line by sending on direct to Rev. Dr. J. L. Harbut, 805 Broadway, New York, a request for a charter. If you wish, you can send through Bro. Odell. The charters will be numbered according to the order of application. To every such auxiliary frequent circulars will be sent, giving suggestions and help in the work of the Leagues.

Plan to do good with your summer outings. Be not selfish. Do not forget that you should say daily, as Jesus did, "I must be about my Father's business." Dr. Pierson, in a paragraph in his book on "Evangelistic Work," tells us that "Zinzendorf when a lad at Halle founded the now famous *Seminarium*—the 'Order of the Grain of Mustard-seed.' Its simple principle was that every member of it should seek daily the conversion of some other soul. Can we not make our Leagues *Seminariums*? We can if we will.

Your attention is especially called to the "Questions and Answers," in which we have tried to deal with difficult subjects. If any of you who read, can throw any light upon the questions, please send a line to the president.

WILLIAM INGRAHAM HAVEN.

In this cruel fire of sorrow,
Cast thy heart. Nor faint, nor wail,
Let thy hand be firm and steady,
Do not let thy spirit quail.
Wait thou till the trial passes,
Take thou then thy heart again,
For as gold is tried by fire,
So a heart is tried by pain.
—Frances R. Havergal.

THE EPWORTH LEAGUE.

AT the Cleveland Conference of delegates from the leading Young People's Societies of the Methodist Episcopal Church, a basis of union was agreed upon, and the name "Epworth League" chosen for the consolidated organization. On many accounts the selection of the name was a happy one. There were objections urged with considerable force against the titles of several existing bodies which do not hold against the present choice. After the first surprise has worn off and thoughtful reflection has had time to declare itself, the wisdom of the decision will be clearly manifest. Meanwhile, by way of stimulating interest, there are some things which may well be said.

1. The Epworth League stands for Earnest Piety.

No one familiar with the history of the Wesley family can fail to recognize the propriety of claiming that the old rectory which sheltered the originators of the Methodist movement suggests, above everything else, sincere and ardent devotion to practical religion. The chief thought in the present young people's movement is a religious one. It is proposed to tone up the Christian life of the young men and women connected with our churches, and make them increasingly effective in the work of extending Christ's kingdom.

2. The Epworth League stands for Consecrated Ability.

That there was talent, and that of a high order, in the home of the Wesleys, all must admit. The parents were people of decided intellectual power. The mother who molded the character and gave strength and vigor to the thought of the sons, was a woman of large natural endowments; and long since has the world come to acknowledge the ability of the men who set in motion the mightiest moral and religious revolution of modern times. The proposed League contemplates bringing into the active service of the church the best talent of young Methodist Episcopalians. It would encourage a thorough and heartfelt consecration of the entire nature to zealous effort for the good of the world.

3. The Epworth League represents Denominational Loyalty.

It means all that the name Wesley does, and has the advantage of being somewhat less common in ordinary thought and speech. Out of that holy home came the will and purpose to spread Scriptural doctrines throughout all accessible regions. In the mind of John the Wesley his parish from the start. The League was born of Methodist parentage, and is a legitimate child of the church. It enters upon its work with the intention of stimulating love for a broad, aggressive, charitable but intensely local Methodism. The words of Simpson exactly cover its ideal in this direction: "We live to make our church a power in the land while we live to love every other church which exalts our Christ."

4. Finally, the Epworth League represents a True Home Life.

It was not necessary for the children of that rectory to go forth from under the parental roof to find either social enjoyment or literary entertainment. Everything which was necessary to meet the varied wants of growing youth was there provided, and the boys and girls remained under their own hearth. The Methodist Episcopal Church ought to be wise enough to see the needs of her young people and properly provide for their care. This League enters the field to assist in the very important work of furnishing the right kind of instruction, entertainment and culture to meet the all-around needs of religious, social and intellectual natures. It merits a hearty God-speed from every member of the church.

REV. WILLIS P. ODELL.

SOMETHING GREAT.

The trial was ended—the vigil past; Alas! in his arms was the light of last, the goodliest knight in the whole wide land, With face that shone with a purpose grand. The king looked on him with gracious eyes, And said: "He is meet for some high enterprise."

To himself he thought: "I will conquer fate; I will surely die, or do something great." So from the palace he rode away; There was trouble and need in the town that day; A child had strayed from his mother's side Into the woodland dark and wide.

Help! cried the mother with sorrow wild— "Oh, woe! Sir Knight, to seek my child!— Some square or velvet of some bow." The hungry wolverine in the forest roared; Help me to bring my lost son home!

He shook her hand from his bride-rein; "Alas! poor mother, you ask in vain; Some meener succor will do, maybe, Some square or velvet of some bow." There are mighty wrongs in the world to right; I keep my sword for a noble fight.

Now, good Sir Knight, for our Lady's sake, On the slightest wanderer pity take! The wind blows cold, and the sun is down; Lead me, I pray, till I reach the town." "Nay," said the knight, "I cannot wait; I ride in haste to do something great."

So on he rode in his armor bright, His sword all keen for the longer fight. "Laugh with us—laugh!" cried the merry crowd. "Help us!" cried the wail of sorrow bowed.

But for joy, nor grief, nor need he stayed, And the years rolled on, and his eyes grew dim, And he died—and none made moan for him. He missed the good that he might have done; He missed the blessing he might have won; Seeking some glorious task to find, His eyes to all humbler work were blind.

He is faithful in that which is least, Is bidden to sit at the lowly feast. Yet men and women lament their fate, If they be not called to do something great.
—New York Tribune.

MINISTRY.

[Read at a meeting of the Boston Leagues at the First M. E. Church, Temple St.]

"STUDYING for the ministry." Did you ever notice how the different people of the congregation speak those words concerning some young man in their midst, and in how many different keys?

The minister says them with a thrill of thankfulness in his voice that still one more young life is consecrated to the Master's special service. The young man's mother says them with thankfulness, too, that now her boy is safe; and with a little bit of pride, also, that he has selected and is fitted for such service. The older members of the church listen with great attention to all his words in the social meetings, and perhaps pronounce their amen a little louder and more frequently than in their own. The majority of those words are felt even among the young people of the church. Among these, as among no others, the young theological student receives all due reverence. All his good qualities are magnified tenfold because, forsooth, he is "studying for the ministry." Because of this, any meeting which he may lead will have more of God's Spirit manifest in it—or so we young people reason; therefore, of course, we must attend that meeting, even if we do not attend the meeting led by some other less gifted young man. I admit that the greater part of this reverence of the young people is manifested by the young ladies; but then, you know that the next best thing for young Methodist women who want to be, but cannot be preachers, is to be teachers' wives.

But did it ever occur to you that we as Christians, especially as young Christians, have entered upon a course of study for the ministry? If not in the general sense of those words, yet none the less in a true sense. This college which we attend is the largest one in all the world; it has a peculiarity all its own—all who go there are alike professors and students. Its term is not for three or four years alone, but is for a lifetime. Its course of study is one to perfect our Christian character by a sweet ministry toward others. It consists of an adding to our faith, which is the only thing required, an entrance examination of the Christian virtues as given by Paul in 2 Peter 1, where he says, "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The result of such a training as this is given, too, by Paul: "We shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." When we are neither barren nor unfruitful in the knowledge of our Christ, then it is that we realize that any act of ours performed "for His sake," and "in His name," is indeed a ministry worthy of the name.

Then it is that we make our religion a life, and our life in turn a religion of love and self-sacrifice. Then it is that we follow our truest ideals, and are faithful to the best impulses of our natures. If our ideal is to be like Him who came not to be ministered unto, but to minister, let us

"Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand."

Let us realize what a work there is for us to do in these rare days of our youth. Let us do what we can to think high thoughts, to love true things, to do noble deeds, to do what we can to testify to the gospel of love and patience, working with all the power we have to dispel the clouds of superstition that overhang the world; do what we can to break the fetters of bigotry, and to increase the love and good-will in the world.

The real struggle of life is not for bread and clothing, but for ideals of truth and purity. Let us enter into the struggle for the higher degrees in this college of the Christian life,

and after the study and ministry are over, receive our diploma at the Master's hands with the seal of His approval—the words: Well done, good and faithful servant, enter into the kingdom prepared for you from the foundation of the world!

MIRANDA CROUCHER.

REPORTS FROM THE FIELD.

Millbury, Mass.—In honor of their recent pastor, Rev. W. C. Townsend, the League is called the "Townsend Y. P. C. L." The secretary, in her letter, writes most encouragingly of the work, mentioning especially the diligence and faithfulness of Mr. Townsend. There are 44 members, and the list is constantly increasing.

Mystic Bridge, Conn.—The Lord has prospered us, and for Him we work—"such is this League's class-meeting testimony. Organized Jan. 1, 1889, with fifteen members, they number thirty-nine. During a revival in the church the young people held meetings every evening for three weeks, and were instrumental in bringing many to the Saviour. Thirteen of the members of the League have become probationers in the church. Florence Noyes, secretary, sends this encouraging news.

Norwood, Mass.—The League recently contributed \$65 towards the current expenses of the church. All the committees are organized. They intend taking up a course of reading.

East Providence, R. I.—The Gilbert Haven Y. P. C. L. was organized March 10, 1888, through the efforts of the pastor, Rev. W. H. Starr. There are now fifty-four members. The devotional meetings are interesting and well attended. At every literary meeting a manuscript paper is read called the *Qui Vive*. A meeting was recently held to which the G. A. R. Post, the Woman's Relief Corps, and a neighboring Y. P. C. S. Christian Endeavor were invited. The theme of the evening was "War Subjects." Everything indicates prosperity, according to this report.

Melrose, Mass.—Young men are being converted in the Oxford League meetings. This is grand news. The League has furnished flowers for the church all winter. The secretary says: "The result of the past six months leads us to take courage and go forward."

Townsend, Mass.—The League reports success. Special mention is made of the lecture delivered by Rev. W. J. Haven.

Boston, Bromfield St. Church.—A very full and encouraging report has been received. The prayer-meetings on Sunday evening have had an attendance of from 80 to 150. "The devotional department has sought to acquaint the members of the League more fully with our church life by having the following papers read at our entertainments: a paper on the 'Rise of the Methodist Movement in Oxford University,' another on 'The Holy City,' still another on 'Father Taylor, the Sailor Preacher.' The temperance, missionary, visiting, literary and financial departments all make statements of their work. At the monthly meeting of the League, the retiring president, Rev. C. R. Brown, was presented with a purse of over \$80 from the members of the League and his Sunday-school class. Mr. Brown, in thanking the League and its friends, expressed the hope that other young men coming from the West might find, as he had, that Eastern people were not cold and formal.

Marblehead, Mass.—The Y. P. C. L. of Marblehead reports progress. The secretary, L. B. Rolf, writes: "We want to tell our sister Leagues about the love-feast which was held by our League, March 14. The Leagues from Swampscott, Peabody, Glenmere and Beverly were invited to join us, and were well represented. We were led by Rev. L. W. Adams, of Swampscott. A most enthusiastic meeting was held, 108 persons testifying to the saving power of the blood of Christ. We believe the influence of that meeting will be felt long after the event is forgotten. A number of our young people have testified to the new impulses they have received in the Christian life. It was better way could the life and sociability of the different Leagues be promoted than by a series of those gatherings? Who will be the first to respond?"

A FINE REPORT.

Semi-annual report of the Young People's Christian Union of St. Paul's M. E. Church, Fall River, Mass.:

Membership.—There has been a large increase in membership since the last report, owing to a canvass of the young people. Present membership, 162.

Prayer meetings.—Average attendance, 15. The meetings have been very helpful to those who have sustained them. Bible readings have been given occasionally in the place of prayer-meetings, and there have been a source of great profit to the members.

Visiting Committee.—The last report of the chairman of this committee shows that 450 calls have been made, mainly on the sick and aged members of the church and Union, during the past year. This department of our work is most wisely and systematically conducted.

Treasury.—The finances are in a prosperous condition: \$85 in the treasury, and all bills paid.

Entertainments.—Several entertainments have been given the past six months. They are held on the second Monday of the month, consist of readings, vocal and instrumental music, and reading of the Union paper, *The Gleaner*, by the editors. They are pleasing and elevating in their character, and are well attended.

With thankfulness for the blessings of the past and the measure of success we have achieved, we press forward toward a greater efficiency in all departments of our work.
WM F. WINTER, Sec'y.

THE LEAGUE AND MISSIONARY MEETINGS.

Our Leagues can do much towards raising the tone of the church on the great missionary theme. A contribution from the treasury of every League to the general missionary collection would very materially help. But a higher intelligence and more concerted devotion may be secured by holding occasional missionary meetings. In one of our churches recently a missionary meeting was held, and the programme was as interesting as that we give an account of it here.

The meeting was the usual church prayer service Thursday night, but the topic could easily be taken up by our Leagues.

After reading a selection of Scriptures and several prayers—brief, pointed and spiritual—the pastor made a few remarks on the general topic of missions. Then ten young people read one after another selections from a poem entitled, "The Master is Calling." This was taken from the May number of the *Gospel in All Lands*. It represented voices from the mission fields speaking to the church at home. Then further on in the evening an exercise prepared for the occasion was introduced called, "I Believe in Missions." Eleven persons rose in order and began by saying, "I believe in missions, because"—1. Jesus was a missionary (John 17: 18); 2. Jesus established missions (Mark 16: 15); 3. They are in the Lord's Prayer, "Thy kingdom come"; 4. Because Jesus died for all men (Heb 2: 9); 5. The early Christians were missionaries—Paul made three missionary journeys; 6. The heathen need the Gospel (Romans 10: 14, 15); 7. The heathen call for the Gospel, "Come over into Macedonia and help us"; 8. Because, "We then that are strong ought to bear the infirmities of the weak"; 9. I believe in missions because "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel"; 10. I believe in foreign missions because "God is no respecter of persons," and "God hath made of one blood all nations of men for to dwell on all the face of the earth"; 11. I believe in the success of missions because "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

This exercise was very pleasant, and gave much interest to the meeting. Then the pastor requested the people to suppose themselves speaking to an audience of heathen, and asked them to tell what they would say. The good Spirit was present, for they spoke promptly and feelingly. One brother said that he would tell them they need no longer lacerate themselves, nor go on long journeys, nor offer cruel sacri-

fice, for "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Another brother said he would tell the poor heathen people that "in my Father's house are many mansions." He would tell of home. Very appropriately he closed his few words with this beautiful verse:—"If you cannot sing like angels, If you cannot preach like Paul, You can tell the love of Jesus, You can say He died for all."

A sister said: "I would tell of the joy and peace that I have in believing;" and another: "I would tell the 'old, old story of Jesus and His love.'"

It was a most delightful service throughout, and was thoroughly enjoyed. There is no patent on it.

OUTSIDE WORK.

From Waterville, Maine, comes this very cheering report. After speaking of the routine business of the League, the secretary writes as follows:

"Now a little about outside work. Every Saturday night, instead of any left at the house for those who are to stop over Sunday, to attend the services of the church and society. Invitations are also distributed on the streets to the young people Sunday afternoon, inviting them to our prayer-meeting. We have a paper on a tract box placed in the entry of our church for the reception of any religious reading matter, and our missionary committee send each week papers and tracts to those who are destitute of such reading. Some are sent West, some South, and some distributed in our own State. The past winter our society provided food and clothing for a number of destitute families, as far as it was in our power to do."

"This is a League whose work cannot be too highly commended. They may be sure of the blessing of Him who said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me.'"

REV. F. N. UPHAM.

Though inland far we be,
Our souls have insight of that immortal sea
Which brought us hither.

A HERO OF TO-DAY.

THE little island of Molokai, one of the smallest and most inaccessible of the twelve islands which form the Hawaiian group, has recently been the scene of a heroic martyrdom. This island was selected twenty-five years ago by the Hawaiian Government as a site for the establishment of a colony of lepers. The terrible disease was then widely prevalent in the Sandwich Islands, and, although exceedingly contagious in character, no steps were taken to circumscribe its spread among the natives. The lepers lived in the houses of their friends, "eating from the same dish, smoking the same pipe, sleeping on the same mat;" even the clothing of the sick and the well was interchanged. Under this state of things the spread of the disease was so rapid that in 1865 an act was passed by the Hawaiian Legislature ordering the transference of all lepers from the other islands to Molokai; and between 1866 and 1885 more than 3,000 of these unhappy victims of a terrible disease were transported to Molokai, 2,000 of whom had died within the same period. There was no distinction in the operation of this terrible but necessary law; even the royal family were not exempt; nor were Europeans who showed a taint of disease. Those who were removed were frequently in the early stages of the disease, while still able to pursue the avocations of life and to enjoy its pleasures, to bid eternal farewell to friends, home, and occupation, and become the companions of incurable lepers. On the sunny, fertile slope of about 6,000 acres which stretched along the northern shore of the island of Molokai, separated by an impassable wall of crags from the southern part of the island, stand the two villages built by the lepers. Thirteen years ago these villages were the homes of indescribable misery. The Government had adopted the barbarous theory that the lepers could sustain themselves, and had left them to their own resources. They were wretchedly housed, wretchedly clothed, without physicians, medicine, religion, or even sufficient food. The physical misery had blunted the moral sense, and drunkenness and every other form of the lowest debauchery had become a sort of refuge of despair for these miserable outcasts.

There was at Honolulu at this time, among the Roman Catholic missionaries, a young priest from Belgium, Father Damien, a man of fine education and of marked abilities, for whom his superiors anticipated a brilliant future. During his stay of nine years as a Catholic missionary in Hawaii he had become acquainted with the condition of the lepers, and he volunteered to go to Molokai, understanding perfectly that in so doing he renounced the world as completely as if he were entering the strictest religious order, and condemned himself to the society of lepers until death. In a perfectly simple and modest way Father Damien has told the story of his work at Molokai—a story which ought to be translated into every language and read throughout the length and breadth of Christendom, not only as a shining illustration of the Christian spirit, but as an illustration of what a priest or minister ought to be in the range, the thoroughness, and the efficiency of his contact with the life of the people. At thirty-three years of age, in perfect health, Father Damien began his work in Molokai, and for eleven years was left untouched by the plague about which he had heard. The Government had adopted the theory that the lepers could sustain themselves, and had left them to their own resources. They were wretchedly housed, wretchedly clothed, without physicians, medicine, religion, or even sufficient food. The physical misery had blunted the moral sense, and drunkenness and every other form of the lowest debauchery had become a sort of refuge of despair for these miserable outcasts.

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its own lesson. Men like Livingstone and Father Damien belong to the Church Universal.—*Christian Union.*

There are nettles everywhere,
But smooth green grasses are more common still;
The blue of heaven is larger than the cloud.
—Elizabeth Barrett Browning.

OUR CHURCH ECONOMY.

VI.
The Conferences.

WE have now followed our ideal church member through the various offices and orders in the church, and in our journey frequent reference has been made to Conferences. These are five in number, called respectively the Quarterly, District, Lay Electoral, Annual and General.

The Quarterly Conference,

which is held in each charge four times a year, is the highest authority in the charge on matters both of a temporal and spiritual nature. It is composed of the presiding elder of the district, the preacher in charge, all local, supernumerary and supernannuated preachers resident within the bounds of the charge, the superintendent, class-leaders, stewards and trustees of the charge. The duties of this conference are many; among others, to receive the quarterly reports from the various officers, to supervise the administration of the temporal affairs of the charge, to license local preachers and recommend for admission to the Annual Conference, to hear and determine complaints and charges against members when appealed to for that purpose, at the first conference of the year to determine the amount of money necessary to raise for the support of the preacher, and at the fourth conference to elect the officers and appoint the committees for the ensuing year. There is no rule touching the manner of the election; that may be determined by each conference for itself except that the preacher in charge, or in his absence the presiding elder, has the exclusive right to nominate the trustees and stewards. Various committees are appointed, of the most of which the preacher in charge is the chairman, whose duties are to look after the interests of the different benevolent enterprises in the church, and assist in taking collections for the same. It is difficult to say that any of these committees is of more importance than the others, but attention may be called to a few.

The Sunday-school committee, to consist of not more than nine members of the church, forms an important part of the Sunday-school board, and should be elected from those who are heartily interested in the Sunday-school work. A good plan is to allow the superintendent or preacher to nominate the members of this committee, but there is no rule to that effect. The committee on education is expected to assist in all matters appertaining to the general information and instruction of the youth, to see that proper literary societies are organized, and that meetings for literary culture and improvement are held from time to time, and to do all that the members can to encourage and assist our young people in obtaining an education. The committee on missions is of course of great importance.

The District Conference is seldom, if ever, convened in the eastern portion of the church; but provision being made for such a conference, we may pause to inquire what it is, and what are its duties. It is composed of all the preachers, exhorters, the district stewards, and one superintendent and one class-leader from each pastoral charge in the district. It meets once or twice a year, and is presided over by a bishop, if one is present, otherwise by the presiding elder. Its duties are to have a general oversight of all the temporal and spiritual affairs of the district, and it seems to bear the same relation to the district that the quarterly conference bears to the separate charge; and, in fact, it is provided that in districts where a district conference is held, the powers which are granted to it shall not be exercised by the quarterly conference. The district conference, however, can only be held in those districts in which the quarterly conferences of a majority of the charges shall request the presiding elder to convene the same, and it may be discontinued at any time by a vote of a majority of those present, notice having been given at a previous meeting, and a majority of the quarterly conferences in the district concurring.

The Lay Electoral Conference.

This is convened once in four years at the place where the Annual Conference is held (meaning by the word place, the town or city, and not the identical building), is composed of one layman, either male or female, from each charge in the Conference, who make their own organization, and whose duty is solely to elect lay delegates and alternate delegates to the General Conference. The election may be in whatever manner the Conference may determine, but no person is eligible to be elected unless he be at least twenty-five years old and have been a member of the church in full connection for five consecutive years preceding his election.

The Annual Conference

is composed entirely of preachers, is held once in each year, and all its members, including those who are admitted on trial, are required to attend. It is presided over by a bishop, and its work consists in receiving the reports of the presiding elders, the examination of the character of each preacher, the hearing of any complaints or charges against any of its members, the election of new members to receive the orders of deacon and elder, and at its adjournment the announcement is made of the appointments of the preachers for the ensuing year. This last item is of great interest to all the charges. The appointments are made by the bishop, who calls in the presiding elders, as a general rule, to advise with him, but he is under no obligation to consult them; he may consult whom he pleases, or may not consult anybody. A practice has grown up in the denomination for churches, especially the larger ones, to endeavor to secure the appointment of certain preachers to those churches, and if any credit may be given to current reports, too frequently arrangements are made between churches and preachers whereby it is mutually understood that if the bishop is willing, certain appointments shall be made. The rules of the Discipline do not sanction any

such proceedings, and the General Conference has by a vote expressed its disapproval of the same. There is certainly nothing unlawful for a church to ask for a particular preacher, and, within reasonable limits, to try and persuade the bishop to grant their request, but any attempt to arrange these matters among themselves and especially to engage in any unseemly contest to secure certain results, should be steadfastly discouraged.

The General Conference.

Once in four years there is held what is called the General Conference, which is composed entirely of delegates, both ministerial and lay, from the several Annual Conferences. Each Annual Conference is entitled to send one ministerial delegate for every forty-five members, and also two lay delegates, except those Conferences which have but one ministerial delegate, which shall only be entitled to one lay delegate. One of the bishops is to preside, they having no part in the deliberations of the body. The ministerial and lay delegates meet and vote together as one body, but a separate vote may be had upon a demand made by one-third of either order, which is called voting by orders. When such a call is made, the measure under consideration must be passed by both orders in order to be enacted

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[Entered at the Post-office, Boston, Mass., as second-class matter.]

Zion's Herald.

WEDNESDAY, MAY 29, 1889.

DANGER IN DELIGHT.

The place of high religious experience is a position of danger as well as privilege. The enchanted ground is near the land of Babel. The arch deceiver is in ambush, ready to take advantage of any weakness or slip in our course. In this part of their journey men are susceptible to temptation on the side of ease and elation. In their struggles with Satan, they buckle closer their armor and keep in readiness for constant onset; but as the smoke of battle rolls away, they are in danger of sinking to inglorious ease. But there is no temptation to which good men are more exposed, in high stages of experience, than spiritual pride. Their exaltation separates them from other men; and they easily come to feel that they have a high commission to rebuke, reprove and exhort; they speak *ex cathedra* and become restive if the world does not at once obey. In close parley upon the mount of trial, the kingdoms of the world are exposed to their view, and they are not always humble and wise enough to resist the solicitations.

"THE SAME OLD JIM."

The ultimate evidence of value in a religion must be its fruits, or the effects which it produces on the temper and conduct of its adherents. Religion has its seat in the heart. No amount of outward manipulation can make a man a real Christian. Forms of faith, attention to rites and ceremonies, are no sure evidences of a good man. Some of the worst men have served the devil under the guise of devotion to God. Pharisees and Jesuits are no better for their long prayers and sanctimonious faces; the devil still works through their professional robes, and is sure, in due time, to burst to the surface in a fiery flood. The Canadian Indian, in his blunt way, hit the nail on the head, when, in disputing the Jesuit's doctrine of the efficacy of baptism, he said, "Not the face; the heart needs washing. Water on face all for nothing to bad man. Jim Buck Tree bad as ever with strong water. Baptize on face do him no good; he the same old Jim still." The aim of Christianity is to dispose of this old Jim. No holy water sprinkled upon him will do the work; the old man must be cast from the heart, and the new man renewed in the image of Christ introduced. Christianity is eminently a heart-work. To be sure, heart religion will manifest itself in external conduct; but it must be first in the heart. The heart is the matter of first importance.

OUR DEVOTIONAL LITERATURE.

True religion is objective as well as subjective. If there be a life within, it needs to feed on something without. Much of the older devotional writing was too subjective and ascetic; it was written mostly by men of pietistic tendencies. The Reformation made a valuable change by giving the Bible to the people. But even since that period, this species of literature has been wanting in tact with active life.

"Men who have written thereof," said Theodore Parker, "are chiefly ascetic and romantic persons of retired lives and shy habits; they prefer thought to work, contemplation to active meditation, and dreamy sentimentalism to all other and manlier loys. The natural result of this ecstacy is, not the normal activity of the whole man, but irregular, extravagant and insane action of a few noble powers. Hence those writings are not wholesome; the air they exhale is close and unhealthy, for such pietism is the sickness of the soul, not its soundness and its health."

Even the Puritan practical literature retained too much of the Middle Age flavor. It was both serious and sad. It exposes the dark side of human nature. Owen and Baxter uncover the heart, making us feel how sad a spectacle it is. The cloud is painted in darkest hues, with only faint traces of the mellow sunshine on the other side.

In contrast with the Puritan is the early Methodist literature, marked by a serious yet jubilant spirit. It is the literature of experience rather than that of speculation. The heart had more to do with it than the head. A new life had filled and overflowed the souls of those people, and it burst forth in sermon, song and tract. The biographies of the early Methodists are a mine of gold our people should never

cease to appreciate and appropriate. The religious life, therein so simply and happily described, is at once intense and healthy. Instead of the dreams and imaginations of a recluse, we have the words of men and women in daily contact with the work-world and engaged in heroic exertions for its salvation. The very conditions needful to insure a healthy literature are found here, in persons who are in the world but not of it. In selecting lines of devotional reading for young converts, the preacher or leader cannot do better than to introduce them to these older books which have proved, in the past, so helpful in suggesting good religious habits, in warding off temptation, and in conducting the soul on to the higher stages of Christian experience, secure at once from the heats of fanaticism and the chill of formalism.

FROM THE EDITOR'S NOTE-BOOK.

III.

The distance from Chicago to California is 2,300 miles; the time, five days and nights. Our note-book could easily expand into a stout volume describing sights hitherto never seen and experiences never before felt. Let not the reader shudder, however, as we shall impose upon ourselves the same law of contraction which we require, so uniformly, of others. We shall simply give to our constituency, in a very practical way, the advantage of some things seen and some conclusions reached.

The Route.

The Atchison, Topeka & Santa Fe bore us from Chicago to Southern California—the most direct, shortest, quickest, most comfortable and most economical conveyance. On Monday, the 13th inst., at 5:30 P. M., we left Chicago. We had been informed that the Atchison sent out the best train in equipment and service that left this city, but we were not prepared for the elegance and comfort which awaited us. It was a vestibule train with two Pullmans, dining-car, and reclining-chair car, with porter, for passengers holding first-class tickets. This car was supplied with a well-selected library and without extra charge. There was a tourist car with excellent sleeping compartments for the small charge of three dollars for the entire trip, or fifty cents each night. The Atchison certainly has learned well the art of conserving the interests and comfort of the traveling public, and we unhesitatingly commend this route to those who are asking how they shall reach California or intermediate points.

Kansas.

We confess to a decided prepossession in favor of this State. Our first interest in politics was fixed upon "bleeding Kansas" and the effort to resist the Southern oligarchy in its ruffianly effort to force slavery upon this young commonwealth. Then, in our youthful enthusiasm, Charles Sumner, Wendell Phillips and Garrison became our idols. Early in life a copy of Phillips' published addresses fell into our hands, and we recall with a thrill, as we write, the emotions that swept over the soul when we read that unique funeral oration, as the best man for the hour bent over the body of John Brown and spoke as he felt, ere the dust was given back to its native soil. The proud record of that State on the question of constitutional prohibition makes it dear to every determined friend of temperance. Somehow it seemed like visiting an old battle-field where great principles had won permanent victory. We went to Kansas, therefore, to do the State reverence. Kansas City in the rapidity of its growth reminds us of the prophet's gourd, but this beautiful and substantial metropolis cannot have any of the qualities of perishability about it. It is not a boom that is to collapse. Jay Gould said that it was to be the largest city in the West next to Chicago, and our visit confirms this statement. Topeka is beautiful and homelike. It is laid out for a large city. Many of the streets are concreted. There are beautiful lawns, with thrifty shade-trees between the door-yards and the streets.

Happy Surprise.

We intended to remain at Topeka a few hours. The loss of a train lengthened our intended stay ten hours. We turned from the depot with the departing train in sight with no little chagrin and disturbance of mental serenity. As our objective point in this tour is Methodism, we started in search of more Methodism. The pastor of the First Church was in Lawrence, and Bishop Nide in discharge of duty at Delaware, Ohio. There is a Methodist minister at North Topeka. We seek him. As we approach the Methodist church, the door is open. Pausing, a voice is heard in animated speech. Entering, we found to our great delight a district conference in session. We listened to a very interesting address on the work of the district, and the place and importance of our church literature—a favorite topic. Asking a gentleman near us who the able speaker was, we were informed that it was Dr. S. G. Dearborn, presiding elder of the district. Though not a fact that he had ever seen before, a gentleman soon left his seat, came to our side, and said, "I perceive that you are one of us," and insisted that we should be presented to the conference. The man who forced us to a public identification proved to be none other than Rev. S. E. Pendleton, presiding elder of the Atchison District. Such is the royal fellowship of our ministry. No experience of these days has been more happy and gratifying than this unexpected meeting with these brethren. Dr. Dearborn left Haverhill Street, Lawrence, Mass., twenty years ago, and was then transferred to Baldwin, Kansas. Though enthusiastically in love with the West, the East is still very dear to him, and he counts it all joy to continue the happy connection through the columns of ZION'S HERALD. We recognized Dr. Joseph Denison as he came into the

church, and recalled the happy Sabbath when he preached in our pulpit at Garden Street, Lawrence. He is now pastor of a growing church in Topeka. Dr. Denison remembers that he visited the site of the present city of Topeka in 1855, when there were only five rude houses. Now there is a population of 60,000 and eight Methodist churches. Methodism easily leads in this city.

From the Car Window.

We disdain any and all purpose, in this sub-head, of appropriating the literary rights of our distinguished friend and well-known "car-wheel tourist." We use the phrase with the purpose to lend our readers our eyes—but where begin and where end? These distances in the West are overwhelming. Our most sober criticism as a traveler in this land is that there is too much of it. Twenty-three thousand miles is an unthinkable and unappreciable distance until you have once endured it. Five hundred miles across the State of Kansas! Let the New England reader put his six favorite States side by side, and then place them beside the State of Kansas and learn something of distances. It will help you to get some idea of the magnitude of these States to note the fact that if Kansas was as thickly populated as New England, it would have within its borders thirty-six millions of people.

We have ridden through Kansas and the wider West in Colorado, New Mexico and Arizona, into Southern California. Kansas is level, beautiful, fertile. You see everything except bowlders, saloons, and cemeteries. Here is a five-acre field of corn or wheat, here a herd of fifty cows or a hundred fattening cattle. The houses on the farms are small and inexpensive, and lack the beauty and taste of New England. As you enter Colorado you strike the great desert of this section. It is painfully desolate and sterile. There are thousands of miles of it running on and on into California. It seems the abandonment of desolation. Sahara cannot be worse. And yet we are informed that every acre would blossom as the rose if it could be irrigated. We see this fact corroborated by actual trial upon large areas of land where the Arkansas River has been thus utilized. Congress has appropriated \$250,000 for the purpose of making necessary surveys for irrigation to reclaim these uncultivated lands, and very much is expected in this direction. You see everywhere the rude emigrant wagon with the whole family therein or camped at its side. You see Indians, ugly and repulsive, at the depot to sell their wares, or riding across the fields. This land is prolific in children. There is a mother with a babe in arms and five gathered about her. It would be a difficult task for the observer to arrange the five in chronological order. The adobe house in this desert land is about the only structure seen, and is occupied by the Indian.

Practical Philosophy.

What about this West? We make frank answer: As a whole it is a marvel of fertility. Here the great gathering of the American people is to be. There is here the spirit of enterprise, venture and dispatch that betokens success. The young man in the rural home, limited and sluggish in his life-currents, will here receive the impulses of awakening and vigorous life with enlarged ambition. But there is not a little of alloy in this great West. Speculation has become dominant. The "boom" has become a fine art. The "boom" in a majority of cases, therefore, becomes the boomerang. "There," said the man sitting behind us, pointing to a cluster of a half-dozen small houses, "was once located a settlement of six thousand people, but there was nothing to sustain its growth, and the residents moved on, taking their houses with them. Our practical advice is this: Beware the boom! In most cases it is manufactured as a boom, and will as quickly collapse. Do not hasten to invest in the 'corner lot.' It may be a matter of profit to the few; it is a loss to the many. There sits at my side an intelligent man who tells me that he has just parted with what cost him fifteen hundred dollars for five hundred. The speculator does not tell you of such cases. Never sell a property and come West to settle until you have first examined the land with your own eyes; and when you come, look out for the second and third man who will shadow you to repeat to you what the first man has said. Beware the wonderful bargains which must be secured at once. If you are becoming ardent and anxious about the project, sleep on it; go away from it and look at it from a distance. You will have a chance to secure it weeks hence if you decide to do so. If now comfortably situated and fairly prosperous, thank God for it and remain where you are.

Albuquerque.

As we write this last sentence, that word arouses us. We are to tarry here. We find Rev. C. I. Mills in greatly improved health, the climate proving just the remedial action needed. We were most hospitably entertained in his home. We visited everything here that was Methodist, and were most favorably impressed, but our space is full and our readers weary. More anon.

PERSONALS.

—Rev. J. W. Hamilton, D. D., is announced as a speaker before the convention of the United Society of Christian Endeavor, which meets, July 9, in Philadelphia.

—Rev. Dr. R. S. MacArthur, writing in the *Christian Inquirer*, says: "The average salary of Baptist pastors in the State of New York is not so large as that of first-class mechanics."

—Postmaster General Wanamaker's superintendency of B'nai B'rith Sunday-school, Philadelphia, has lasted thirty-one years.

—Sir John Lubbock quotes statistics to prove that "books are a cure for crime."

—Canon Wilberforce is an advocate of "faith healing," based upon what he claims to be personal experience.

—In the Human contest for prizes for the best essay, at Evanston, our accomplished Chicago correspondent, Rev. S. J. Herben, stood first. His topic was, "A View of American Literature."

—A recent graduate of Drew, Rev. Elmer E. Count, sailed for Italy, May 25, to re-enforce our mission work.

—We congratulate the editor of the *Christian Advocate* on his safe return from his extended trip abroad and upon his evident vigor in "re-entering the workshop." His words of salutation, on resuming the pen, are strong and tender.

—The annual address at the Commencement of the East Maine Conference Seminary will be given by Rev. W. E. Hamilton, Ph. D., of Boston University.

—A Philadelphia exchange, speaking of Rev. Merritt Hubbard, D. D., of the Spring Garden M. E. Church, calls him "a consummate master of the human heart. His thoughts burn their way to the conscience, while at times they are like sweet flowers from the garden of God."

—One of the Presidential appointees on the board of visitors to West Point Military Academy is Rev. Dr. Arthur Edwards, editor of the *Northwestern Christian Advocate*.

—Rev. J. H. Worley, Dean of the School of Theology of the Woodrow University, is on a visit to this country to receive medical treatment for his eyes.

—Rev. Walter P. Stoddard, of Pascoag, R. I., has been appointed a delegate from Rhode Island to the World's Sunday-school Convention in London, and will sail for a European trip as far as Naples, on the "Bothnia," June 19.

—Rev. Joshua Gill will hold a gospel service at Tremont Hall, Roxbury Crossing, Boston, next Sunday evening at 7 o'clock. Methodists and other lovers of "a free and full salvation" are cordially invited to assist. The Hall is at 1435 Tremont St.

—A large circle of friends will be pained to hear of the death of Mrs. Costello Lippitt, one of our best known and most active ladies in New England. Mrs. Lippitt was one of the reserve lay delegates of the New England Southern Conference to the last General Conference. Mrs. L. has left a precious memory fragrant with many quiet but loving ministries and charities.

—Dr. William Bader writes from Newton Centre: "Please allow me to acknowledge in ZION'S HERALD, with thanks, the receipt of \$10 from H. Howard, of Burke, Vt., in aid of the Mallesch scholarship in our mission college at Lockport, N. Y. I am happy to receive the number of baptisms will be much greater than forwarded to India and any further contributions toward this most worthy object."

—Hon. Lucius W. Pond, who died last week in Worcester, was long a generous and honored member of the Methodist Church. The story of his life has been recalled by the daily press, and it is unnecessary to rehearse it here. The church will remember his benefactions in his days of prosperity, will deplore his weakness in the hour of temptation, but above all will gratefully recall that from the hour of his incarceration to the day of his death the goodness of his daily life was beyond question. He lived to his loving and anxious family, rehabilitated in the esteem and confidence of the community and the church, he took up the broken thread of his life and faithfully labored till the day of his death. He rests at last from the tumult of life while the good and ill thereof.

—"Alike in trembling hope repose The bosom of his Father and his God."

—Dr. E. W. Parker writes from Moradabad, India, April 23: "Our work is going forward gloriously. One county, divided into three districts, had under the direction of one missionary, had 246 baptisms during this last year. Our number of baptisms will be much greater than during any former year. Dear good old Dr. Butler! How his heart rejoices to see that his first-born son is now a young man, and his letters will cheer us as he writes of his hopes and joys! In his last he tells of his age, and adds: 'The picture of the old man is now a young man, heart, health, thank God, will never grow old. If some of us younger men, who have been but thirty years in the work, should live to be as old as Dr. Butler now is, we will surely see connected with our church 100,000 Christians in this old field selected by the Doctor with such wisdom and courage. Last Sunday was Easter—a day of hope and joy—and God gave us a glorious Sabbath. At this place our congregation numbered about 500, many of whom were Hindus and Mohammedans. Of these over 300 were young people of our schools. How wonderfully God is giving us the young! Our young people's Oxford League is working very successfully at Moradabad, and has done much good."

—One of God's sorely afflicted children has been summoned to her heavenly home, where her unceasing eyes and unhearing ears are opened forever to the light and harmonies of the immortal life. For over fifty years the name of Laura Bridgman, the blind and deaf mute, has been a familiar one to the American people. She was born in Hanover, N. H., in 1829, and four years afterward the late Dr. S. B. Howe heard of her, and began that long course of difficult and patient training which made himself and his pupil so celebrated—establishing for her avenues of communication with the outer world. Charles Dickens, who visited her in 1842, says in his "American Notes": "There she was before me built up as it were in a marble cell, impervious to any ray of light or particle of sound, with her poor white hand peeping through a chink in the wall beckoning to some good man for help that an immortal soul might be awakened. Long before her the help had been sent. Miss Bridgman's permanent home was at the Perkins Institution for the Blind at South Boston, but she was accustomed to make an annual summer visit at her father's house in New Hampshire. She was gifted with a sunny disposition, and kept constantly employed. She will be greatly missed at the June Commencement exercises of the Institution in Tremont Temple, where she always occupied a seat on the platform, her pale face aglow with eager interest as she was informed by the attendant at her side of what was going on, through the medium of touch. Funeral services were held in South Boston last Sunday afternoon, and the remains were carried to Hanover for interment. Of Laura Bridgman it may truly be said, 'She hath done what she could.'"

—At Albuquerque the editor was greatly privileged in meeting Dr. Cordova in his mission work with the Spanish people. We had heard Chaplain McCabe tell the thrilling story of the sacrifice which this man had made that he might preach the Gospel of Christ. He is allowed now by our Missionary Society \$600 per annum. When converted he was an officer in the Mexican Army, receiving \$7,000 a year. His brother is now secretary of State in Mexico. He is a cultivated Christian gentleman, doing a great work with a patient and Pauline consecration that is most inspiring.

—The editor worshipped with the Methodist Church at Pasadena on May 19. Dr. T. F. Bruce is on his third year of a most successful pastorate. This is a strong, able, practical and eloquent preacher. In person he reminds us of Rev. J. D. Beman of the Vermont Conference. In the pulpit he has the impressive "preacher's swing" of Bishop Fowler. It was a happy privilege to endeavor

to preach to this immense audience in the evening.

—The reception in the Court House at Athens, Tenn., in honor of Dr. J. F. Spence, chancellor of the United Universities of Athens and Chattanooga, was of a very enthusiastic character, the large building being crowded to its utmost capacity. Appropriate and eloquent addresses were made by prominent citizens, and the ladies presented him with a fine bouquet.

—One of the happiest greetings of the tour of the editor is the cordial greeting of old subscribers to ZION'S HERALD who meet everywhere, the unexpected appearance of old friends, and the fellowship claimed by many people who have once lived in the East. At Pasadena the editor was the guest of J. D. Barrie, formerly of Lawrence. Charles M. Parker, for seventeen years professor at Wilbraham, is a prominent and representative citizen of that city, and an official in the Methodist Church. His brother, Prof. M. M. Parker, is principal of the academy and mayor. Freeman Baidelder, our old time friend, of Concord, N. H., lives at South Pasadena, and is much improved in health. Simon Edwards and family, formerly of Lawrence, Mass., are also happy residents of this Edenic city.

—We clip the following interesting "personal" from the columns of the *Christian Standard and Home Journal*:—

"Our beloved publishing agent, Rev. Thomas T. Tasker, Sr., on Sabbath, May 12, his 90th birthday, visited the Tasker M. E. Church, in which he has been so deeply interested. After a sermon by his pastor, Rev. W. H. Fries, he arose and made a brief, appropriate, and touching address. He said he was converted and joined the church when he was 12 years of age. In 1853 he gave himself more fully to the Lord; and, ever since that he had retained the divine assurance, without interruption, that he was wholly the Lord's. He urged the people to join him in renewed consecration by singing the 66th hymn, the last verse of which was peculiarly appropriate to himself:—

"His work my heavy age shall bless
When youthful vigor is no more;
And my last hour of life confess
His saving love. His glorious power."

His prayer, which followed, was full of sympathy and encouragement for the pastor. His presence and his services as a trustee and steward in this raising church have been a benediction and an invaluable help."

—The Industrial School of the Woman's Home Missionary Society, established at Albuquerque, N. M., and under the charge of Miss Norton, was visited by the editor of ZION'S HERALD with much interest. Good work is being done here by this faithful Christian woman under difficulties that would discourage those of weaker faith. Miss Norton co-operates very helpfully with Dr. Cordova in his important missionary work. We feel as we meet such Christian laborers at their toil, showing such a rare spirit of consecration and self-expenditure, that the great majority of the nominal disciples of Christ are simply playing at Christian service.

—Rev. S. L. Wittee is superintendent of our New Mexico mission, with his home at Albuquerque. His parish is limitless, and the exigencies of the field most urgent. Some helpful view of the work may be learned from the fact that he was at Chama, New Mexico, on May 5, gathering into a class and organizing into a church Methodist people who had not heard a sermon for ten years and more. The next Sabbath he was five hundred miles distant, doing a similar work. As we chatted together he read to us an appeal for a minister of the Gospel in a small and thriving town of five hundred people, where there was not then, and never had been, any religious service. His heart is torn with such Macedonian appeals because he can in such limited degree respond. Methodism should now pre-empt this virgin soil for God and the church.

—Mr. Ira G. Blake, of Worcester, writes:—"Reading from the 'Editor's Note-Book' I was sorry to see that 'from Montreal' he 'lapsed by night,' especially after reading his note that the French of Montreal are Romanists, bigoted, and manipulated by the priests; for had the Herald editor ridden from Montreal by day, as I did, on my way to N. H., the paper would have been very different. The French of Montreal are Protestants, a few years ago, it would have been a better argument against the former religion than was used in all the sermons preached last autumn on the 'Boston School Board.' Why? Simply because as one passes out of the territory 'manipulated' by the priests, although with natural superiority as to soil, etc., the buildings begin to improve, the farms are better fenced and tilled, more thrifty and enterprising are exhibited—all standing as witness to the uplifting power of Protestantism which so surprised your editor as found in Toronto. Perhaps this was more surprising to him than to me, because of the sudden transition from one to the other; but, by this as it may, as I rode through this delightful and noble country, and noted the marked contrast above named, it made an impression upon my mind that never can be erased, and which I would like to have had the Rev. Dr. Tasker, of Montreal, to put in his own words in a paper that allows no priest to stand between us and our dear Saviour."

—The James M. E. Society of Brooklyn last week laid the corner stone of what will be one of the finest religious edifices in that city. The new church will stand on the corner of New York Avenue and Bergen St., will consist of three structures—church, Sunday-school, and parsonage—will be built of pressed brick with stone trimmings, and will be finished by the opening of next year.

The first attempt to introduce profit sharing in the Fall River mills was made last week by the Bourne corporation. The operatives and employees of that company were informed that the directors had decided to divide among them a sum not less than 6 per cent. of the amount of the cash dividends declared and paid to the stockholders of the Bourne Mills during the six months beginning next July and ending next January. Close figuring shows that this offer will not amount to much pecuniarily on present earnings—only about \$7 to an employee—but as a step in the right direction, as promoting fraternity of feeling between employers and employees, as an incentive to the latter to do faithful work, and as an antidote to strikes, it is worthy of high praise.

The remarkable growth of the Y. M. C. A. work throughout the world is amply illustrated in the forty-year book just issued. To review the various lines of work would require the space of many columns, but we wish to call particular attention to the marvelous development of the movement among our colleges. The New York Mail and Express says:—

"There are 276 college associations in existence to-day, with a total membership of 17,129, five of which possess buildings—one valued at \$1,000, one at \$10,000, one at \$20,000 each, and one at \$50,000. Representatives of the International Committee are laboring in Japan to-day, studying its educational institutions and its young men, establishing Y. M. C. A. in the educational centers and preparing to capture strategic points for Christ. The missionaries of India are ready to welcome similar workers to the land. Thus the work spreads. No man can predict, much less see, the future expansion. Certain it is that intellectual powers and consecrated dollars, possessed by the best citizens of our land, are to-day at the beck and call of the Y. M. C. A., and the work is being carried on along many lines with statesmanlike ability and foresight."

The main building of New Orleans University, on St. Charles Avenue, will be dedicated June 7. The principal address will be delivered by Bishop Mallahan.

At the Commencement exercises of Allegheny College, Meadville, Pa., June 27, the baccalaureate sermon will be given by President W. G. Williams, the annual sermon before the College Young Men's Christian Association by Dr. S. F. Upham, and the annual oration before the United Societies by Dr. Charles H. Payne.

The N. Y. State Temperance Society has divided the State into twenty-five parts, in preparation for the great struggle on constitutional amendment which is to come in 1890. Twenty-one of these districts are now named with able and efficient workers, so that every

Says the Boston Journal:—

"If Calvin's ghost could have hopped in on the supper of the Presbyterian Union of New York, offered to their friends of the General Assembly a sermon at the Metropolitan Opera House the other evening, and could have listened to the music that respectable ghost would have turned blue with astonishment and anger. It would have heard his from Verdi's 'Rigoletto,' followed by selections from Bizet's 'Carmen,' and Gounod's 'Queen of Sheba.' It is doubtful whether even the dogmatology would have allayed the anguish of the 'perturbed spirit.'"

Brooklyn Methodism dedicated a commodious and attractive "Home for the Aged," May 18, with appropriate ceremonies. The institution cost about \$60,000, and will accommodate about sixty guests, with matron and servants.

The maximum time for a Methodist preacher to spend in preparing for his pulpit work, is stated by Bishop Mallahan, in last week's *Advocate*, as "four solid hours of real study four days each week."

The Order of the King's Daughters will hold their usual public May meeting, May 29, in the Broadway Tabernacle, New York City. The president, Mrs. Margaret Bottoms, will preside.

The Perkins Institution for the Blind will hold its commencement exercises, June 4, at 3 P. M., in Tremont Temple. The program is, as usual, a very pleasing one. Arrangements for admission are the same as in previous years, the upper balcony being free to the public, and tickets for other parts of the house obtainable by application to Mr. M. Anagnos, South Boston, or at the salesroom, 37 Avon St.

It is a cause for congratulation to all lovers of our public school system that the Roman Catholic Protective School bill, which sought to appropriate a part of the public school fund, suffered defeat in the New York Legislature. The majority against it, however, was not large, and the battle will have to be fought over again next winter.

The Presbyterians report 1,000 vacant pulpits, and yet the number of candidates for the ministry accepted this year reached 772—an increase of 33 over the previous year. The average ministerial death-rate, however, is 110, and dismissals to other religious bodies constitute an appreciable item of decrease.

Following their usual custom of selecting a prominent preacher of one of the sister churches to preach at the anniversary of their Missionary Society, the English Wesleyans were very happy in their choice this year of Rev. Dr. Dale, the eminent Congregational minister, whose discourse was highly praised. The finances of the Society are prosperous, and the sum asked for the new year is \$550,000.

We have just received the fourth number of the third volume of *Le Fidele Messager* (*The Faithful Messenger*), the oldest and first French Methodist periodical ever published on this continent. The editor and proprietor is Rev. Thomas A. Dorion, the French missionary of the M. E. Church in Manchester, N. H. The paper is a very neatly printed sheet of twelve pages, issued every two weeks, and two or more pages being in English. The French part is first-class—so correct that a French professor in New Hampshire recommended Bro. Dorion's paper to his pupils as a help in their study of the French language. Any one subscribing for the paper will be able to "brush up" in his French and at the same time become well informed in regard to the active missionary work among the French people of this country. Send a dollar to Rev. Thomas A. Dorion, 780 Kim St., Manchester, N. H. It will be money well expended.

Mr. Ira G. Blake, of Worcester, writes:—"Reading from the 'Editor's Note-Book' I was sorry to see that 'from Montreal' he 'lapsed by night,' especially after reading his note that the French of Montreal are Romanists, bigoted, and manipulated by the priests; for had the Herald editor ridden from Montreal by day, as I did, on my way to N. H., the paper would have been very different. The French of Montreal are Protestants, a few years ago, it would have been a better argument against the former religion than was used in all the sermons preached last autumn on the 'Boston School Board.' Why? Simply because as one passes out of the territory 'manipulated' by the priests, although with natural superiority as to soil, etc., the buildings begin to improve, the farms are better fenced and tilled, more thrifty and enterprising are exhibited—all standing as witness to the uplifting power of Protestantism which so surprised your editor as found in Toronto. Perhaps this was more surprising to him than to me, because of the sudden transition from one to the other; but, by this as it may, as I rode through this delightful and noble country, and noted the marked contrast above named, it made an impression upon my mind that never can be erased, and which I would like to have had the Rev. Dr. Tasker, of Montreal, to put in his own words in a paper that allows no priest to stand between us and our dear Saviour."

The James M. E. Society of Brooklyn last week laid the corner stone of what will be one of the finest religious edifices in that city. The new church will stand on the corner of New York Avenue and Bergen St., will consist of three structures—church, Sunday-school, and parsonage—will be built of pressed brick with stone trimmings, and will be finished by the opening of next year.

The first attempt to introduce profit sharing in the Fall River mills was made last week by the Bourne corporation. The operatives and employees of that company were informed that the directors had decided to divide among them a sum not less than 6 per cent. of the amount of the cash dividends declared and paid to the stockholders of the Bourne Mills during the six months beginning next July and ending next January. Close figuring shows that this offer will not amount to much pecuniarily on present earnings—only about \$7 to an employee—but as a step in the right direction, as promoting fraternity of feeling between employers and employees, as an incentive to the latter to do faithful work, and as an antidote to strikes, it is worthy of high praise.

The remarkable growth of the Y. M. C. A. work throughout the world is amply illustrated in the forty-year book just issued. To review the various lines of work would require the space of many columns, but we wish to call particular attention to the marvelous development of the movement among our colleges. The New York Mail and Express says:—

"There are 276 college associations in existence to-day, with a total membership of 17,129, five of which possess buildings—one valued at \$1,000, one at \$10,000, one at \$20,000 each, and one at \$50,000. Representatives of the International Committee are laboring in Japan to-day, studying its educational institutions and its young men, establishing Y. M. C. A. in the educational centers and preparing to capture strategic points for Christ. The missionaries of India are ready to welcome similar workers to the land. Thus the work spreads. No man can predict, much less see, the future expansion. Certain it is that intellectual powers and consecrated dollars, possessed by the best citizens of our land, are to-day at the beck and call of the Y. M. C. A., and the work is being carried on along many lines with statesmanlike ability and foresight."

The main building of New Orleans University, on St. Charles Avenue, will be dedicated June 7. The principal address will be delivered by Bishop Mallahan.

At the Commencement exercises of Allegheny College, Meadville, Pa., June 27, the baccalaureate sermon will be given by President W. G. Williams, the annual sermon before the College Young Men's Christian Association by Dr. S. F. Upham, and the annual oration before the United Societies by Dr. Charles H. Payne.

The N. Y. State Temperance Society has divided the State into twenty-five parts, in preparation for the great struggle on constitutional amendment which is to come in 1890. Twenty-one of these districts are now named with able and efficient workers, so that every

Says the Boston Journal:—

"If Calvin's ghost could have hopped in on the supper of the Presbyterian Union of New York, offered to their friends of the General Assembly a sermon at the Metropolitan Opera House the other evening, and could have listened to the music that respectable ghost would have turned blue with astonishment and anger. It would have heard his from Verdi's 'Rigoletto,' followed by selections from Bizet's 'Carmen,' and Gounod's 'Queen of Sheba.' It is doubtful whether even the dogmatology would have allayed the anguish of the 'perturbed spirit.'"

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SPIRIT VOICES.

"Come on! come on!" the voices cried;
"These farther heights are fair and calm;
Here blooms the rose and grows the balm;
Here's rest beneath the groves of palm;
Come, and be satisfied!"

I hasten with eager feet,
The while the voices pleading cried,
For I was long unsatisfied
So many hopes had been denied,
And plans left incomplete.

But when I reached that enchanted hill,
The voices far and faint seemed still;
The joy and rest of which I dreamed
Were promises still unredeemed,
For earth no poor heart fills.

Chill winds swept past on either side;
The flow'rs I sought were touched with frost,
The pleasant paths with hedges crossed,
I could not find my loved and lost—
I was not satisfied.

"Come up! come up!" the voices cried;
"Here is a place beyond the skies
Where every joy and blessing lies,
Where never any fair hope dies,
Or any ill befalls."

The heavenly plains are fair and wide,
The immortal hills are crowned with light;
Here, faith gives place to sense and sight,
Here, all the dwellers walk in white,
And evermore abide.

Here, sighs are hushed and tears are dried,
No souls are ever passion tried,
No flowers are touched with blighting frost;
Here, you shall find the loved you lost!
And thus the voices cried.

And though long years I here abide,
Some time I will arise and go,
Where only healing fountains flow,
And restful palms of blessings grow,
And there be satisfied.

LILLIAN GRAY.

DECORATION.

"Memento O date lilia plenis!"
Mid the flower-wreathed tomb I stand
Bearing lilies in my hand;
Comrades! in what soldier grave
Sleeps the bravest of the brave?

Is it he who sank to rest
With his colors round his breast?
Friendship makes his tomb a shrine;
Gardens veil it; ask no more.

O'er low grave, you tows beneath,
Ere you rose, we were not here;
Yet no heart more high and warm
Ere you dived the battle-tide.

Never gleamed a prouder eye
In the front of victory,
Never foot had firmer tread
On the field where hope lay dead.

They are dead within the tomb
Where the untended grasses bloom,
And no stone, with legend's gleam,
Mocks the sacred loneliness.

Youth and beauty, dauntless will,
Dreams that life could ne'er fulfill,
Here lie buried; here in peace
Wronged and weas have found release.

Turning from my comrades' eyes,
Husking where a woman lies,
I view lilies on the grave
Of the bravest of the brave.

— T. W. Higginson.

CALVARY.

Under an Eastern sky,
A man went forth to die
For me.

Thorn crowned His blessed head,
Blood stained His every tread;
Cross-laden, on His sped,
For me.

Pierced glow His hands and feet,
Three hours o'er Him heat
Fierce rays of noon-tide heat
For me.

Thus wert Thou made all mine;
Lord, make me wholly Thine;
Grant grace and strength divine
To me!

In thought and word and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,
To Thee!

— F. P. P., in Boston Pilot.

LEAGUE PRAYER-MEETING TOPICS FOR JUNE.

June 2. Topic—"Paul and Silas in Prison." Read Acts 16: 25-34.

1. True Christians often have severe trials and afflictions in this world. The Master frequently foretold that this would be the case. These trials and afflictions come not only because "whom the Lord loveth He chasteneth," but also because Satan pays special attention to those who most seriously interfere with him. It is better, however, "to suffer affliction, if need be, with the people of God than to enjoy the pleasures of sin for a season."

2. True Christians may be happy in spite of trial and affliction. Paul and Silas sang praises unto God at midnight, although unjustly imprisoned and suffering severe bodily pain. They had learned the secret of rejoicing in the Lord always.

3. True Christians may be faithful and loyal in the midst of affliction. After having spent several hours of such agony as few of us will ever be called upon to experience, they were yet faithful in improving the first opportunity of doing good, and loyal in preaching the gospel of the Crucified One to the first sinner who needed it.

4. True Christians may be useful in spite of circumstances. The preaching of Paul and Silas that night resulted in the conversion of a whole family. He who desires to be useful will find many opportunities.

June 9. Topic—"Isaiah's Vision." Read Isaiah 6: 1-8.

Among the many thoughts suggested by this passage these three may be noticed:—

1. Isaiah's vision revealed to him his sinfulness (verse 5). When he caught a glimpse of the awful holiness of God, his own impurity became overwhelmingly apparent. This revelation of sinfulness, or, as we sometimes term it, conviction of sin, is a part of every normal Christian experience, and is often the beginning of it.

2. There was the assurance of forgiveness and cleansing (verse 7). This was as real and vivid a revelation as was his sinfulness, and this, too, should be found in every Christian experience. All Christians do not have an abiding and satisfying assurance of pardon and cleansing, but they may have it.

3. There was begotten in the heart of Isaiah the spirit of service (verse 8). This may have come from gratitude, or he may have had a clearer understanding of the wretchedness and need of the people round about him. At all events, he does not wait to be asked, much less to be coaxed and urged. He promptly and cheerfully offers himself for any service to which God shall call him.

How does this experience correspond with

ours? What is our testimony as to the second and third thoughts?

June 16. Topic—"Watch." Read Mark 13: 32-37.

1. This is a command made to all people. "What I say unto you, I say unto all." There are no people whose circumstances are so favorable that they can afford to lessen their watchfulness. The first sin was committed in heaven.

2. Using the word in its broader sense, we may say, first, that there are certain things we are to watch for; and, second, there are certain things we are to watch against. Let the leader use his own ingenuity in giving illustrations under each head.

3. In describing the way in which we are to watch, we may say, first, we are to watch prayerfully. A Christian watching without prayer may discover opportunities and dangers, but will be unable either to improve the one or successfully meet the other; second, we are to watch in all directions. If all the doors but one are guarded, it will avail nothing, for the enemy will come in through the one unguarded door; third, we are to watch all the time. When we least think of it, we may be within reach of the most glorious opportunities, or surrounded by the most insidious and dangerous forms of temptation.

June 23. Topic—"The Invitation." Read Rev. 22: 17.

1. Those who invite.

The Spirit. We may be sure that His part of the work of invitation is always done and thoroughly done. There will be none in the meeting, excepting perhaps very small children, to whom the Spirit has not come in invitation more than once.

2. The bride, the church. In every service of the church the way to the altar should always be open, and an honest expression of desire to become a Christian ought never to be thought out of order. Whenever circumstances admit of it, the invitation should be given in words by the leader.

3. He that heareth. This has reference to individual effort, and if there is failure in giving the invitation, it will probably be at this point. What have we done to invite people to Christ? Has any one been invited by us the past week, or month, or year?

II. Those who are invited.

1. The thirty. Those who long for God and heaven and purity. May it not be that many of this class are in the circle of our influence, and only waiting for an invitation?

2. Whoever will. This is a familiar thought, and needs no special comment. It forms a grand basis for an exhortation to immediate decision, at the close of a meeting. In some of the Leagues souls will accept the invitation as it shall be given at this meeting. Make this true of your League.

June 30. Consecration meeting. Read 2 Cor. 13: 5.

We have been asked if the pastor ought not to lead the consecration meeting. He ought, providing there is no one else who can make the meeting one whose thought shall be real and deep consecration. In some of the Leagues it is found that this meeting does not differ at all from the others. Great care should be taken in the selection of the leader. Let him or her be a person hungering and thirsting for more of the spirit of the Master and possessing tact and experience, and there need be little difficulty.

REV. F. H. KNIGHT.

Let me no wrong or idle word
Unbidden say;
Set Thou a seal upon my lips
Just for to-day.

— Selected.

THE NEWEST "NEW DEPARTURE."

FOR the past five or six years there have been a number of attempts made to provide for the general stimulus and direction of the young life of our church in that period between childhood and fully matured manhood and womanhood which we call youth.

In 1883 the Young People's Methodist Alliance was formed, with its headquarters in Chicago, Ill. In 1884 the Oxford League was started, under the auspices of the Centennial Conference of the American Methodist churches at Baltimore, Md. It was adopted by the Sunday School Union of the Methodist Episcopal Church and managed from their office in New York. Neither of these societies were at the start general societies, providing for a variety of auxiliaries. Since the dates mentioned there have been organized three such societies aiming at the inclusion of existing societies as well as the creation of new ones under suggested constitutions—the Young People's Christian League, with its centre at Boston, Mass.; the Young People's Methodist Union, with its headquarters at Detroit, Mich.; and the Young People's Methodist Episcopal Alliance, of the North Ohio Conference. All along there has been growing a desire for the unification of these societies into one organization, with its different sectional branches, gathering into local groups in our churches our young people, leading them to the attainment of the highest spiritual life and evangelistic efficiency, and to self-culture in all their intellectual and social life, together with that loyal love for their church which helps rather than hinders a truly catholic spirit.

In accord with this growing desire, and pursuant to a call by the executive board of the Alliance, a conference of twenty-seven regularly accredited delegates was held in the Central Church, Cleveland, Ohio, May 13 and 14, for the preparation of a basis of consolidation, or, to use the current phraseology, "the organization of a Young People's Trust." Mr. Willis W. Cooper, of the Alliance, was elected permanent chairman, and Rev. C. B. Spencer, of the Union, secretary. The sessions were full of the Divine Presence. The discussions, though very wide-awake and full of individualism, were carried on in love. Irresistibly the hand of the Lord wrought out unity of spirit, and made the conclusion a happy one.

The new society was named the "Epworth League," from the quiet English village where the founder of our church was born, whose early home was so perfect a type of a spiritual, intelligent, cultivated, mutually and generally helpful social life—a life which, it is hoped, will be reproduced in its essential features among our young men and young women in all our churches. The general management was vested in a Board of Control, five of whom are to be appointed by the Bishops, five elected by the Sunday School Union (one of whom shall be the corresponding secretary of the Union), five elected by the Tract Society, and two from each General Conference district elected by the auxiliaries in that district, one of whom shall be the corresponding secretary of that district. There are to be no general officers save a corresponding secretary, to be elected annually by the Board of Control. For the present, and doubtless for many years to come, Dr. J. L. Huihui is to be the corresponding secretary.

A local constitution was adopted, and a pledge prepared to be published in the by-laws for the optional use of new or re-organized auxiliaries. The colors—white, with a scarlet thread—suggesting purity through our

Lord's Atonement, were adopted. The motto, "Look Up and Lift Up," was selected, to be used with two sentences, one from the writings of John Wesley: "I desire to form a league offensive and defensive with every soldier of Jesus Christ;" and the other from Bishop Simpson: "We live to make our own church a power in the land while we live to love every other church which exalts our Christ." It was voted to ask our publishers to make some modifications in our *Tenth*, to adapt it to be an organ of the new society.

It is impossible to now estimate the importance of this new movement, in which it is to be hoped our pastors and people will heartily interest themselves.

WILLIAM INGRAHAM HAVEN.

Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

— J. G. Whitier.

"MARY HAWES DANCED."

A YOUNG man who professed to be a disciple of Christ became an attendant at public balls. When asked if he thought this practice consistent with his profession he replied, "Mary Hawes danced." Now, Mary Hawes was a clergyman's daughter who had just before taken part in some prior dances with which a musical circle to which she belonged had seen fit to close their meetings.

She had thought that she might innocently join with her friends in those private dances. But when told that her example was pleaded in defense of attendance at public balls she said to herself, "Well, there is only a difference of time, place, and company between public and private dancing. The thing done is the same in both. I will not dance anywhere."

A little further thinking led her to a conclusion that, whatever others might do, it was not right for her to dance again. She saw very clearly that dancing tended to injurious effects on her character and to a serious limitation of her Christian influence over others. And it was soon apparent that her abstention from it had a marked beneficial effect on her spirituality and usefulness. In subsequent years, instead of regretting her decision, she thought of it with comfort and satisfaction. What is the verdict of your heart, my young friend, on Mary's conduct? Your desires, I know, suggest that she was "righteous overmuch." But a voice in your hidden heart whispers, "Yes, Mary Hawes did right." Is it not truly so?—Our Youth.

"IN HIS NAME."

A Story for Decoration Day.

JACK GORDON and Hugh Garrett had been the best of friends through nearly all their college years, and if it had not been for the interference of pretended friends, the little misunderstanding that arose between them might have been settled amicably. As it was, they accused each other of unfair dealings, and taking rooms as far apart as possible, they finished their course without so much as a bow of recognition when they met. Though Gordon received the first honor, Garrett's masterpiece of oratory on commencement day had many to believe that his successful rival had used unfair means to obtain the prize.

A few months after leaving college, they both entered the army, and for two long, tedious years they neither saw nor heard of each other.

It was in May, just after the defeat at Chancellorsville, that Captain Garrett was one night roughly awakened by some one shaking him roughly.

"Get up, massa, get up right away," said the voice in a hoarse whisper. "I've got something to show you that'll almost raise your hair on your head."

It was black Mose, once chief cook in the college kitchen, now Captain Garrett's body servant.

Obedient the trusty fellow's signs to be quiet, the Captain left his bunk and stealthily stepped out into the darkness. It was very dark, and except for the occasional flash of lightning sent forth from the pile of black clouds heaped up in the west, it would have been next to impossible to follow the zigzag course which his guide took. Arriving at a landmark away out on the picket line, the officious black halted, and pointing his long finger to a figure stretched upon the ground, said, "Now's your time for vengeance, massa. Jist come and look at this fellow sleepin' at his post."

As he spoke he struck a match and held it close to the sleeper's face. In an instant the match went out, but just then a vivid flash of lightning revealed the features of the unconscious man, causing the captain to shiver and turn pale, as if the bolt from heaven had entered his own heart.

"You can get even with him now," chuckled Mose, half wild with delight. "Lucky I happened to be goin' past."

"Jack Gordon, for once you are in my power, and I will be revenged," hissed the captain through his clenched teeth. "I hate you, and I would not lift a finger to save you."

But the sentence was never finished. Like a flash came into his mind the startling words: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." He was now an earnest Christian, but that white, unconscious face brought back to his recollection many bitter memories.

"Can I not help him for Jesus' sake?" he asked himself. "He came not to be ministered unto, but to minister. In His name I can and will help even Jack Gordon," he said as he picked up the gun of his enemy and mounted guard over him. Pointing the weapon at Mose, he said in a commanding voice, "Swear that you will never reveal what you have seen here to-night. Be quick about it, too."

The frightened fellow obeyed without a word, and then slunk away to muse over "Massa Hugh's queerness," as he termed it.

The servant out of the way, the captain took up the duty of the picket and kept watch over his enemy till early dawn. When Jack awoke and beheld the dark face bending over him, he trembled violently, feeling that his day of reckoning had surely come.

"Can I do anything for you?" asked Garrett in a voice that Jack did not understand. "You can have me shot to-morrow," answered Jack defiantly.

"After watching over you all night, is it probable that I would do such an inhuman thing?" asked Hugh.

"How could you do such a thing as you have, after all that has passed between us?" gasped Jack, the tears rolling down his sun-burnt cheeks.

"Only in His name—His name who strengthened me, Jack," answered Hugh, as his fingers tightened over the hand Jack thrust out. "I must go now, or I will be missed, and

that might make trouble. Good-by, old fellow," and before Jack could speak for the lump in his throat, the captain was gone, and he saw him no more.

When the war closed, he made an effort to find his generous foe, but was met with the information that he had fallen while leading a charge at Gettysburg, and that his body had been sent back to his Ohio home for burial.

The years passed on—prosperous years they proved to Dr. Jack Gordon, the promise of whose youth had been more than fulfilled. A score of years after he had met his enemy on the field of Chancellorsville, he was called to Columbus on business, and being there on Decoration Day, he conceived the idea of running out to the little hamlet that had once been Hugh's home to lay a floral offering upon his grave. When he arrived, the country-folk who had come from near and far were scattered all over the churchyard; so he had no trouble in finding the lot where the gallant captain was buried. As he knelt to lay his rare flowers on the grave, the words woven in the cross, "In His name," attracted the attention of a tall, soldierly looking man who up to this moment had been eyeing the distinguished stranger intently.

Stepping forward, he laid his hand upon the shoulder of the kneeling figure, exclaiming, "The grave does not give up its dead, but surely you are Jack Gordon."

"That is my name, and I have come to lay a love offering upon the tomb of one, who, while he was an enemy, nobly stood between me and death," said the doctor, wiping a tear from his eye. Then, as a swift glance revealed the truth, he grasped the hand outstretched to him, saying, "The voice I hear is that of Hugh Garrett surely, but whose grave is this?"

Pointing to the inscription on the marble slab at the head, the captain said: "He was my brother, and no better life was ever given for the country than Robert's. It seems that we have both been laboring under a mistake, for I thought you were with God all these years."

"I trust He is with me instead, and has been ever since that May night so long ago when, 'In His name,' you saved my life, and more than life; for it was those words you whispered that were the means of leading me to Jesus."

The doctor was soon in possession of the sad story of the disappointed man's life. What little he had accumulated had been lost by the failure of the firm in whose hands he had placed it for safety. Though reluctant to accept such help, Garrett agreed to accompany his old rival to his city home, where steady employment in an honorable business awaited him. Out of his abundance the doctor insisted in placing a snug little sum at the disposal of the poor man's needy family, affirming that it was a debt he had owed ever since that May morning in 1863 when he awoke on earth instead of in another world; and "In His name" the grateful man accepted the gift.

BELLE V. CHISHOLM.

We little dream of the conflict
Fought in each human soul,
And earth knows not of her heroes
Upon God's honor roll.

— Eben E. Resford.

ABOUT WOMEN.

Bishop Walden tells of a woman who never spends more than \$100 a year for her clothing, who has contributed over \$1,700 for missionary work in Mexico.

The new industrial home for women who have renounced polygamy has been opened at Salt Lake City. Its support is provided for by the United States Government.

Two girls, sisters, in New Orleans, have gone into the dairy business. They have large stables, milk many cows, and appear to be doing well. The business is a paying one.

Miss Emily Balch has gained the European scholarship at Bryn Mawr College, which gives her \$500 toward a year's study and residence at some university, English or Continental.

Mrs. S. A. Sawyer, of Boulder, Colo., has been for ten years her husband's business partner in the principal book store of the city. She is declared to be "not a whit less womanly" in consequence.

Mrs. Cleveland is soon to be the recipient of an elegant souvenir in the shape of an album containing the autographs of the members of the Authors' Club of New York, spread upon the leaves of the finest parchment. The signatures were collected through the efforts of Dr. Edward Eggleston, and the book has been artistically bound by one of the most skillful bookbinders in the country. It is to be presented to Mrs. Cleveland in remembrance of the courtesies she extended to the authors while she was living in the White House.

A Woman's Directory is to be published in Chicago soon, giving the names and addresses of 30,000 women of that city who belong to various religious, benevolent, and political organizations. The book was compiled for the purpose of estimating the number of women in Chicago who were interested in work not purely personal, and to encourage them to a greater unity of effort.

A lady teacher of Detroit, Mich., is reported as saying: "We shall have to let the mark now that we have a woman elected for school inspector. I expect she will bring her knitting and stay all day, and look into everything, and want to make reforms. I would a good deal rather have a man, because he never knows anything and won't take the trouble to find out."

Says the N. Y. Sun: "There is a woman in this city who is an author, a doctor, an artist, and an actress. After breakfast in the morning she spends a couple of hours over the manuscript of the story or essay which she has been employed to write. From 10 to 2 she practices medicine and receives patients in her office. She next works at her easel as a painter till 6, and makes pictures for which she finds buyers. After dinner and an hour's rest, she betakes herself to a theatre, where she plays the light part for which she may be set down on the cast. Besides all this, she is a mother, knows how to make her own clothes, and understands how to use her income from all her professions. And yet there are men in New York who talk of the inferiority of the female sex as compared with their own."

WORK EVERY ONE CAN DO.

DON'T talk louder than you live. Hypocrites are poor witnesses. The first person to help is yourself; the next one is the nearest and most needy.

Help the lost sinner first; the weak Christian will get to heaven; help him afterward.

Invite the lost ones to service; do it by a kind word or letter, or any good way. Pray for them in private; speak of the meetings; praise them.

Cut and send clippings out of the paper; use your pen; quote apt passages of Scripture. Introduce the unsaved to some one who will

better tell them the way of salvation. Go with the inquirer to the altar or inquiry-room. Ask them to your homes; talk and pray with them. Help make every meeting you attend a good one. If you cannot sing, move your lips in harmony with the singing. In public service be brief, both in prayer and remarks.

Live for Christ in your homes. This is the great need of to-day. Wash dishes, broil steak, make beds, sell calicoes or silks like a Christian. Keep sweet, happy, and hopeful. Be a walking sermon. Don't growl with your face. If you are sick, show what grace can do. If you are tired, bear as only a heaven-helped man can. If you are in trouble, let the world see in you the peace of God.

Let love to God flow out from all your actions. Lead the children to Christ. Keep away from doubtful things, and thus help a weak brother.

Ask God to direct you to work, and He will do it in spite of forty-eight hours.

Don't quit work until the breath quits the body; then begin service on the other side, in heaven.—Rev. C. H. Yattman.

NOTES ON LETTERS.

"Redfield, D. T.
"In addition to the card, let me add a few items of work from the West. On March 3 we observed our 25th anniversary. You will observe that we have a membership of 70; out of that number 60 are professing Christians. We place a limit in age, viz., from 12 to 35. I cannot speak too highly of the work of our League. In fact, our district (the Huron) adopts the League by vote. The influence of the League tells grandly on the prayer meeting, Sunday-school, and, in fact, in every department of our church work. Really it is the religious element prominent. Conversations among our young people have been frequent. God bless the Young People's Christian League!"

This is an encouraging word. All our Leagues ought to be of real spiritual help to the church, and not a drag. In striking contrast to this is the following from another section of the country:—

"Your card in reference to the Young People's Christian League is received, and would state that we found it very difficult to carry on the meetings for lack of workers willing to take part in the meetings. We have numbers enough who will come to be amused, but to do this alone is more work than we can do; so we had to give the meetings up. We said nothing publicly about our League, as we were waiting to know whether it would be a success or not, and now find it impossible to go on with the material we have to do the work. We have not had a meeting of the League this winter, and the prayer meeting in connection with the League died out for lack of interest. It was held half an hour previous to the regular prayer meeting, on Sabbath evenings. Could we have found a leader to take charge of the meetings, and not change leaders each meeting, it would have continued till the present time. We worked hard to make it lively and interesting, but this we were unable to do, and so gave up the inevitable."

Try again, brother! Send to 865 Broadway, New York, for all their circulars about the Epworth League. Read them carefully. Look over all the reports in *Our Youth* and the *Zion's Herald* League Edition for the past six months, and see if you cannot find some helpful suggestions. Begin with the three or four who are full of purpose and tell them about the Epworth family life and what its influence meant to the world. Have courage yourself, and you will find some who will take hold with you for Christ's sake. Try again!

The doctor was soon in possession of the sad story of the disappointed man's life. What little he had accumulated had been lost by the failure of the firm in whose hands he had placed it for safety. Though reluctant to accept such help, Garrett agreed to accompany his old rival to his city home, where steady employment in an honorable business awaited him. Out of his abundance the doctor insisted in placing a snug little sum at the disposal of the poor man's needy family, affirming that it was a debt he had owed ever since that May morning in 1863 when he awoke on earth instead of in another world; and "In His name" the grateful man accepted the gift.

BELLE V. CHISHOLM.

We little dream of the conflict
Fought in each human soul,
And earth knows not of her heroes
Upon God's honor roll.

— Eben E. Resford.

As a rule, we would advise "speaking from the heart." This may go with the preparation for the meeting by the leader. Some of the most successful meetings of the church have been the prayer-meetings for which the leader has made preparation by asking a member to be ready to speak at any moment when there is no one else speaking. This having a reserve force sure to take hold if needed, is very wise. Sometimes it will do to have a good religious selection—poem or incident—right to the point, usually short, given to some one who will seem to read it impromptu, like men who speak in public and say they "did not expect to be called on." We would not countenance any lying, however. This reserve force should be kept in the background and a good deal more dependence placed on earnest prayer by the leader before going to the meeting and by others before and during the meeting—prayer that takes hold of God's Spirit as Jacob took hold of the angel. We cannot work up a really helpful meeting. More will be accomplished by broken utterances that reveal a heart full of the inexpressible love of God, than by the faultless speech that is just a bit formal. Look up unto God and beseech Him to pour out a blessing. The sprinkler and hose are good, but rain from heaven is so much better. Prepare and pray!

21. How can we make the League meetings interesting and profitable to the young people of the League, who are not interested very much in religious things? They are on hand at all social entertainments, but are sadly indifferent in religious matters. It is my thought day and night how to turn their attention to a more spiritual life. They were mostly gathered in at what we called the "revival," and there is too much reason to fear that they were gathered in too quickly before they were really converted. But we have them, and must utilize them. But how? It is what troubles me. They attend the meetings, or into that we have a little entertainment, which is all right, but are very little help in the prayer-meetings, either absenting themselves or taking the part of spectators. I have but little talent, as you must conclude, by the reading of this letter, but I am very anxious for the good of the League.

Your talent for interest in the spiritual life of the young members of your church is a very precious gift, friend. Be not discouraged. Cultivate that talent. It is a burden from the Lord, and He never gives such a burden without giving grace to work out the problem and change things, as Isaiah was helped to do in the days of King Hezekiah, or grace to bear it and suffer as Jeremiah did in his day.

Talk with your pastor, and he will preach the truth in such a way as to show the incompleteness of much that is called conversion, and is not. Such young folks need the law of God preached to them, that they may be humbled as sinners and seek the Cross of Christ. In a loving way they should be taught that to continue in indifference to holy things, to neglect the worship of God, to take no part in His service by act or word, is to commit sin, which God hates. I know no way for you to bring about the end you desire but for you to gather about you the few earnest souls who do really love Christ and unite in prayer, naming the souls you pray for to your God in your heart. It is not always best to name them aloud. Then plan to talk with these backslidden friends individually and separately about their spiritual life. It will be a cross to do it in the right spirit—the loving spirit—but there is no way but the way of the Cross.

Prepare for your prayer-meetings. Make them as wide-awake as you can

[6] The Sunday School.

SECOND QUARTER, LESSON X.

Sunday, June 9.
Mark 15: 1-20.

BY REV. W. O. HOLWAY, U. S. N.

JESUS BEFORE PILATE.

I. The Lesson Introduced.

1. HOLDERS TEXT: "Pilate said unto them, Take ye him and crucify him." (John 19: 6).

2. DATE: A. D. 33, early on Friday morning, April 7.

3. PLACE: The Hall of Pilate in the temple, and the Roman Praetorium.

4. PARALLEL NARRATIVES: Matthew 27: 1-31; Luke 22: 66-71; 23: 1-25; John 18: 28-40; 19: 1-16.

5. TOPIC: Pilate's charge, Acts 3: 12-13.

6. SUBJECT: Pilate's charge, Acts 3: 12-13.

7. HOME READINGS: Sunday, White Sunday, Acts 2: 1-12.

II. The Lesson Story.

The decision against Jesus agreed upon in the night examination before Caiaphas, was promptly ratified by the council at a meeting in the early morning. Then, surrounded by his accusers, and bound (to prevent escape), Jesus was conducted to Pilate's judgment hall.

The priests first endeavored to procure His condemnation on the mere decision of the council. This the procurator declined to grant. Forced, therefore, to present a political accusation—one that would bring the prisoner within the cognizance of Roman law—they brought forward His claim of royalty: He professes to be the king of the Jews, they alleged, and tries to persuade the people not to give tribute to Caesar. On this, Pilate took Jesus aside and questioned Him privately, eliciting simply the admission that His kingdom was not of this world, and that He came to bear witness to the truth. Convinced of His innocence, Pilate returned to the priests and declared that he found no fault in Jesus requiring punishment. This acquittal was followed by a turbulent repetition of the charge, during all which Jesus preserved a dignified silence, even when the governor, amazed at His strange composure, asked Him why He did not defend Himself.

Mark omits the episode of the sending of Jesus to Herod, and continues the narrative with the selection of the prisoner to be released at the feast. Among the prisoners awaiting execution was a zealot named Barabbas, who in one of the petty uprisings against the Roman power in which some soldiers had been slain, had been apprehended and his life declared forfeit. Pilate now inquired which of the two prisoners—Jesus or Barabbas—should be released to them, and the fickle crowd, instigated by the priests, quickly replied, "Barabbas." What, then, should be done with "the king of the Jews?" "Crucify Him!" Pilate was perplexed. He hoped that the people would have preferred Jesus to Barabbas. Moreover, a private message had just reached him from his wife, begging him to have nothing to do with condemning "that just man." But the fierce shouts came from every quarter—priests, rabbis, the rabble—"Crucify Him!" And the governor yielded. First he washed his hands to symbolize that he was not responsible for the death of the Prisoner, which drew responsibility the mob quickly accepted for themselves and their children, and then he gave sentence. The cruel scourging of Jesus, and the derisive treatment of the soldiers, who invested Him with a scarlet robe and crown of thorns, and mingled contemptuously the forms of homage with blows and spitting in the face, filled up the interval between the sentence and its execution.

III. The Lesson Explained.

1. Straightway in the morning—"as soon as it was day" (Luke). No time must be lost. At the earliest possible moment a legal meeting of the Sanhedrin must be held. The law was probably about 530. The whole council—all had been summoned. The meeting place was probably the usual one—the Hall of Pilate in the temple (Luke 22: 66).

At this meeting the decision of the previous meeting was ratified. Bound Jesus—They feared He might try to escape. Carried him away—led Him in a sort of procession to the Praetorium, which was either in the castle of Antonia, on the north side of the temple, or in one of Herod's palaces, on the western hill of Jerusalem (Mount Zion) near the present Jaffa Gate. Delivered him to Pilate—the Roman procurator, the sixth (some say fifth) holding that office. His duties were to collect the revenues and administer justice. His headquarters was at Caesarea, but he usually came to Jerusalem during the great feasts, to preserve order. Pilate's term of office lasted ten years (probably from A. D. 27 to 36).

"Pilate said unto them"—no, in every creed of Christianity the unhappy name of the Roman procurator handed down to execution (Pilate)—Pilate had an unyielding and severe disposition (Luke 13: 1) and his conduct led to repeated revolts among the Jews which he suppressed by bloody measures. He was therefore hated, and he was removed in consequence of a riotous demonstration against his administration by the Jews. He died by his own hand at Vienna (A.D. 41).

2. At that time the king of the Jews?—The first attempt of the priests was to induce Pilate to condemn Jesus without an accusation (John 18: 28-32). As this failed, they tried to induce him to condemn Jesus to pay tribute to Caesar, and had proclaimed Himself a king (Luke 23: 2). It was in reply to this political charge that Pilate put the question, "Art thou a king?" In John's account, our Lord first inquires in what sense the governor asked the question, and then while answering His kindly claim, explained the nature of His kingdom—that it was "not of this world," and therefore involved no collision with the Roman authority.

Pilate may well have been perplexed. Christ claimed to be King; promulgated laws; organized in the heart of Canaan's province the germ of an imperishable kingdom; entered Jerusalem in triumph, hailed by the throng as King of the Jews; and His arrest had been formerly resisted by one of His followers. These facts a wary priest would easily perceive; and exaggerate so as to be able to their accusation (Abbott).

3-5. Chief priests accused him of many things.—Pilate declared that he could "find no fault" in Jesus; and the priests, excited beyond measure at the threatened failure of their scheme, poured forth a torrent of accusations and reiterations (Luke 23: 5). Answered nothing?—It was not usual for an accused person to maintain such an impressive silence. Behold, how many things they witness.—Pilate could not understand how any Jew could listen composedly, without self-vindication, to this clamor of crimination. Answered nothing.—Says Abbott: "He had already explained to Pilate the nature of His kingdom, and satisfied him that He is innocent of sedition; after that He keeps silence. He will answer honest perplexity, but not willful slander." Pilate marvelled.—Our Lord's reticence seemed unnatural, mysterious.

6-8. At that feast he released (R. V., "he used to release").—It was a Passover custom with him. Says Schaaf: "It was designed to soften the Roman yoke. A turbulent people always sympathized with criminals condemned by hated rulers." Barabbas—either Barabbas, "son of a father," or Bar-Rabbas, "son of a rabbi." His name is given as Jesus Barabbas in three MSS. of Matthew. John calls him "a robber." Matthew, "a notable prisoner." He was probably a zealot, who had gathered a band of followers, and forcibly resisted Roman rule. The multitude, crying answered him.—The multitude, crying answered him. The multitude, crying answered him. The multitude, crying answered him.

9, 10. Will ye let me release? etc.—The question was put to the people, rather than the priests. Pilate probably knew of the popularity of Jesus, and perhaps half-expected that they would demand His liberation. The King of the Jews.—Pilate used the title more out of sarcasm than from real acknowledgment of Jesus' kingly claim. Chief priests had delivered him for envy.—Pilate doubtless knew of Jesus, and detected at once the real motive of His accusers; hence his appeal to the people. He knew perfectly well that if Jesus had really plotted to seize the Jewish crown and throw off the Roman yoke, these priests would have sided with Him, and been His most efficient supporters. Chief priests answered him (R. V., "they answered the multitude")—Pilate, with arguments, to the effect that He had been condemned, that He was a blasphemer, an impostor. How could He be divine, and not release Him from fetters, not even vindictive Himself?

12, 13. What wilt thou then that I shall do?—Pilate perceives that he has made a false step, but tries to throw the responsibility upon the people. Crucify him.—The "wild-beast" spirit had gained the ascendancy in the mob, and nothing now but the ignominious and accursed punishment of the cross would satisfy them. Jesus' friends were either over-awed or absent.

14. What evil hath he done?—the third time Pilate asked this question. He had proposed to the people to scourge Jesus, and then let Him go, but the time had gone by for such a tame proposition. Crisped exceedingly—by an uproar that would not be quieted. All Pilate's expostulations were drowned in the force outcry. The people were ready to take all the responsibility. His blood should be on them and their children. Pilate might wash his hands, or go through any other farcical performance, if only he would yield. He must yield, if he was "Caesar's friend," and would escape being reported to his own government for maladministration.

15. Wishing (R. V., "wishing") to content the people—not because Jesus was guilty, not because it was just to condemn Him, but simply because the people thirsted for His blood. When he had scourged him—the usual cruel punishment before execution. The blows were laid upon the naked back with knots of rope or plaited leather thongs, armed at the ends with pieces of lead or sharp-pointed bones. The victim sometimes died under this awful infliction. To be crucified—that is, to the soldiers appointed for the purpose. Says Schaaf: "Thus Pilate sacrificed his independent position as a representative of the Roman law, to the fanaticism of the Jewish hierarchy. The State became a tool in the hands of an apostate and bloodthirsty church."

16. Led him away into the hall called Praetorium (R. V., "into the court, which is called Praetorium").—The word "praetorium" was first applied to the tent of the general in the Roman camp; afterwards to the residences of the procurators, who were sometimes generals. The examination and scourging of Jesus had taken place in front of the mansion or palace. The soldiers detailed for the execution now led Him, bleeding from the scourge, into the inner court of the Praetorium. Call together the whole band—the cohort, or tenth of a legion, constituting either the garrison of the castle Antonia, or the body-guard of the governor. A cohort numbered from four hundred to six hundred men. Says Morrison: "The rough, brutal fellows, accustomed to gladiatorial shows and other savageries, wanted to get some sport out of their Hebrew prisoner."

17. Clothed him with purple.—In Matthew, "a scarlet robe"; either the red military cloak, or some cast-off robe sufficiently defaced to look purple, and answer the purpose of ridicule. A crown of thorns—thus wounding as well as mocking. The thorns in this case are commonly identified with the well-planted deep in the vicinity of Jerusalem, bearing deep green leaves like ivy, and having plantain branches and short, sharp spines; serving well as a burlesque on the laurel and myrtle wreaths bestowed on victors at the Grecian games, or the golden circlets worn by kings.

18, 19. Hail—an old salutation, originally implying a wish for health for the person addressed. King of the Jews—for so it is claimed to be, a claim in their eyes grotesquely absurd. His prophetic claim had been derided by the priests; the soldiers now deride His regal claim. Smote him on the head with a reed.—They had put into His hand a reed as a mock scepter; they now smote it from Him and strike the head placed with the thorny crown. Strike upon him—a repetition of former contemptuous and ignominious treatment. Bowing their knees worshipped him—going through pretended acts of abject homage. They tried, like beasts, to torture their victim, before devouring.

At this point we have to insert the account which St. John gives (19: 4, 9) of Pilate's attempt to rescue the "just man" whom he had unjustly condemned. He showed the silent sufferer to the people in the mock insignia of royalty, as if asking them, "Is not this enough?" The cries of "Crucify Him" were not rebuked; and once again the cowardly judge took his place in the official chair, and passed the final sentence (Pilate).

20. Put his own clothes upon him.—R. V., "put on him his garments." Led him out—outside the city walls, thus, unconsciously to the soldiers, fulfilling the prophetic meaning of the sin-offering, in which the bodies of the beasts offered were burned without the camp (Lev. 16: 27). It was customary, however, for executions to take place outside the camp, or city walls.

IV. The Lesson Applied.

1. Even to our eyes the malignant hatred of the priests towards Jesus is repulsive in the

extreme: how must it have looked in His eyes! 2. Once in human history the perfect Man has walked among men, "holy, harmless, undefiled," rebuking sin, breathing love and mercy; and the best of His fellows could not endure His presence, hated Him without a cause, as a conspirator, a murderer. Let us who shudder at their act beware lest we "crucify Him afresh and put Him to open shame."

3. What a chance Pilate had! What a despicable weakness he proved! And yet he never dreamed that subsequent ages would attend that trial and judge him; that that brief hour when the howling Jewish mob was before him would prove immortal to his shame; and that he, all unconscious of the fact, was an actor in the most tremendous event in the history of the universe. His convictions were all right enough, but he proved disloyal to them. Let us remember that "yielding is sin."

4. Our Lord's sufferings were all the more acute from the very refinement of His nature. Sin had not blunted His sensibilities.

5. The Captain of our salvation was "made perfect by suffering." Suffering was, morally at least, essential to earn Him that title.

6. Nowhere are perfect meekness and savage brutality set in such sharp contrast as in the record of the closing hours of our Lord's life upon earth.

Obituaries.

(Obituaries are heretofore restricted to the space of 300 words; in the case of preachers to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

Webster.—Charles A. Webster was the third son of Levi and Hephzibah Webster, and was born in Providence, R. I., Aug. 13, 1826. His death occurred in the same city, March 11, 1889.

His parents were members of the Methodist Episcopal Church; his mother, who lived survived her husband, being known as one of the most saintly of women. This son was converted in the winter of 1848 during the revival services held at the Chestnut Street Church by Rev. James Canby. He at once connected himself with the movement which led to the building of the Chestnut Street Church, and continued in the fellowship of that church to the end. His conversion was a powerful one, and his Christian life for many years partook of the same character. He filled the office of Sunday-school superintendent, local preacher, and class-leader, and while holding these exalted places was abundant in labors and was blessed with a large measure of success. Few excelled him in the gift of religious exhortation, and few could plead so persuasively in behalf of temperance.

His last years were clouded by complicated and distressing illness, but God's grace was sufficient, and he approached the end in certain hope of eternal life. The funeral services, held at the church, were largely attended. Rev. M. J. Talbot, D. D., a former pastor, assisted, and spoke touching the life of the deceased. Brother Webster, a wife and several children mourn him, as also a sister and two brothers, one of the latter, Josiah L. Webster, being a trustee of Mathewson Street, and one of those who took part in the founding of that church.

HENRY TUCKER.

Willis.—Mrs. Selina (Wright) Willis was born in Gilead, Me., April 28, 1830, and died at West Paris, Me., Feb. 2, 1889.

Sister Willis became a Christian at the age of thirteen, and soon after joined the M. E. Church of her native town. At the time of her marriage, March 25, 1852, to E. Willis, of Reading, Mass., with her husband joined the M. E. Church of North Reading. In 1856 they removed to that part of the town where there was no church of her own denomination, and with her husband she united with the Congregational Church, finding with them a congenial home. Another move brought her to West Paris, Me. Here she labored in the church and Sunday-school of the Free Baptist society, where she was a member of the choir. In 1875 she united with the M. E. Church, which had recently been organized at West Paris, and with this church remained a consistent member until removed to the church triumphant. Her piety, from her conversion to her death, was deep and abiding, seen in her every-day life as well as in the services of the sanctuary. She presided in a home where many a servant of God has found a hearty welcome.

Altogether the disease of which she died (creeping paralysis) had slowly undermined her health for several years, and in her last attention upon the means of grace as long as possible. During one year she was nearly helpless, yet no murmur or complaint was heard. Her trust in the Rock of Ages strengthened as the body weakened.

Sister Willis leaves a husband, two sons, one daughter, two grandchildren, and an aged mother to mourn her loss. In her death the church has lost a most consistent Christian. In the neighborhood she was loved as few are. Our loss is her gain. "She hath fought a good fight; she hath finished her course on earth." A. B.

Jones.—Died, in Sandwich, Mass., Dec. 2, 1888, Joshua Jones, aged 78 years and 9 months. Brother Jones' early life was an eventful one. Born in the border town of Sandwich, France and Germany, his parents, with two other children, came to this country when he was eight years of age. Soon after, he was bound out to a Mr. Gilman, who soon removed to Exeter, N. H. This man failed to keep his part of the contract, and refused to give the boy the choice of his own trade. Brother Jones could not bear the thought of growing up in ignorance, so at the age of fifteen he left for parts unknown. Finding his way to Falmouth, he hired himself to a clothier, with the privilege of attending school through the winter. With a bright, keen intellect and great thirst for knowledge, he made rapid progress in his studies. Before he was twenty-one he took the clothier business into his own hands, and managed it successfully.

Brother Jones was converted at the age of nineteen years, during a great revival that spread through the town. At the age of twenty-three he was married to Miss Rebecca Palmer, a direct descendant on her mother's side from Governor Bradford. This union was blessed with three children. Two still live to be a blessing to the mother and widow. Their home was a happy one. In business life strict integrity characterized all Brother Jones' dealings. He dearly loved the church of his choice, and was a great taker; the church and parsonage were looked after by him with the same care as his own home. Endowed by nature with a large, firm, clear, bright intellect, a kindly heart filled with love to God and man, Brother Jones was such a man as is greatly missed not only by those nearest to his own home and heart, but by the whole community. He was a blessing to all, and his last hours full of peace and trust. Blessed are the dead who die in the Lord. O. A. F.

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C

Review of the Week.

Tuesday, May 29.

—The steamer "John Hopkins" was burned at Baltimore, Md.

—Over 400 of the American sailors wrecked at Santos arrived at San Francisco.

—Changes are to be made in the representation of the United States in Ontario.

—The Canadian and Imperial authorities will make extensive improvements in the Pacific coast defenses.

—The Boston Chamber of Commerce discussed proposed sites for a new building, but no decision was reached.

—Mrs. Tolson, Mrs. Cleveland's mother, was married at Jackson, Mich., to Henry R. Ferris of Buffalo, N. Y.

—In the libel suit brought by Mr. William O'Brien against Lord Salisbury, the damages are laid at \$10,000.

—The United States Supreme Court decides that a notary public cannot legally administer an oath to a United States official.

—In the House of Commons the bill providing for additional naval defenses passed its third reading by a vote of 183 to 101.

—Three more men have been arrested charged with complicity in the stealing of tickets from the New York & New England Road.

—The House of Lords, by a vote of 108 to 23, rejected a proposal made by the Earl of Meath to allow women to sit in county councils.

—Dr. Cronin's friends offer \$50,000 reward for information that will convict his murderers and \$25,000 for information that will prove the doctor is still alive.

—Malleo, the ex-king of Samoa, expresses, in a communication to Admiral Kimberly, a strong desire for peace, and wants to be under the United States protection.

Wednesday, May 22.

—Death of Hon. Lucius W. Pond at Worcester.

—Prince George of Greece has joined the French navy.

—It is reported that Germany consents to restore King Malleo.

—Mrs. J. Ellen Foster wants her husband appointed receiver of the treasury.

—All the shares in the new copper syndicate in Patia have been taken by the old concern.

—William O'Brien writes before the special commission. He says he approves boycotting.

—The Shah of Persia arrived at Moscow. He was welcomed with military honors by General Dolgorouff.

—Professor John E. Russell accepts the Mark Hopkins professorship of intellectual and moral philosophy at Williams College.

—In the Illinois House the bill to prohibit the manufacture or sale of liquors in that State was defeated by a vote of 54, says 62.

—The New York, New Haven & Hartford railroad applies to the Connecticut legislature for privilege to increase its capital stock \$35,000,000.

—The Canadian Pacific railway line between Minneapolis and New England points, via Montreal, will be opened for passenger traffic on June 3.

—The British steamer "German Emperor" was sunk by collision with the British steamer "Beresford," six men belonging to the "German Emperor" are missing.

—The collision in Pittsburg, Pa., which have been shut down for nearly seven months, resumed operations yesterday on full time, giving employment to nearly 5,000 men and boys.

—The bill to authorize the American Bell Telephone Company to increase its capital from \$10,000,000 to \$20,000,000 was passed to be engrossed in the Massachusetts House yesterday.

Thursday, May 23.

—King Humbert is enjoying a cordial reception at Berlin.

—The Connecticut House adopts the secret ballot bill.

—Robert T. Lincoln, the new American minister, arrives in England.

—The question of indemnity is left by the Samoan conference to its working committee.

—Latest information from Italy indicates that Hippolyte's forces are gaining ground.

—Mrs. Gladstone was presented with a diamond brooch by the Women's Liberal Federation.

—The steamer "Cynthia" was sunk in a collision in the St. Lawrence and eight seamen were drowned.

—St. Pierre, Miq., advises state that 175 French fishermen, bound for the Newfoundland fisheries, have been drowned.

—The body of Dr. P. H. Cronin, the Irish-American who strangely disappeared from his home in Chicago two weeks ago, was found some distance north of Chicago in a sewer on Ryanston Avenue.

—News from San Francisco is to the effect that while there is reason to believe that the new cruiser "Charleston" will ultimately succeed in fulfilling the contract requirements, much remains to be done upon the vessel, and probably at the government's expense.

Friday, May 24.

—The trial of General Boulanger has been postponed until August.

—Two new large guns have been completed for the monitor "Miantonomah."

—A Virginia clergyman and four members of his family were burned to death Wednesday night.

—There is a report that the war ship "Boston" will carry out a commission to investigate affairs in Haiti.

—A very large majority of the delegates chosen to both the North and South Dakota Constitutional Conventions are Republicans.

—The Navy Department will soon advertise for proposals for the construction of three new cruisers a little larger than the "Yorktowns."

—The stockholders of the Pacific Mutual Life Insurance Company of Hartford ask legislative interference to prevent the sale of the controlling interest of the company.

—A gas pipe bomb, filled with powder and large buckshot, was thrown through the kitchen window of Mrs. C. M. West at Jamaica Plain last evening, tearing a hole in the floor and doing other damage to the room.

—Saturday, May 25.

—Henry W. Sage gives Cornell an endowment of \$300,000 for her library.

—Laura D. Bridgman, the blind deaf-mute, died at the South Boston Asylum.

—A settlement has been reached between the mine owners and strikers in Germany.

—In a mounted broadsword contest at Montreal, Ducaud C. Ross nearly killed his opponent.

—The remains of Inventor Erickson will be taken to Sweden on the cruiser "Chicago."

—Queen Victoria, in honor of her seventieth birthday, created three baronets and a knight.

—Contracts were awarded amounting to \$125,468 for building the addition to the Maine State House.

—The pioneer expedition will sail from New York to-day for commencement of work on the Nicaragua canal.

—The late John Bright bequeathed an estate valued at \$36,184 to his children. The will contains no public bequests.

—Mr. Gladstone was knocked down by a cab, but was not seriously injured. He ran after the cab, and had the driver arrested.

—The "Yantic" had a rather uncomfortable experience with a hurricane—was thrown on her beam ends and lost some of her masts and boats.

—All the directors of the Comptoir d'Escompte and the Societe des Metaux are included in the judicial proceedings instituted by the government.

—The British charitable society celebrated the birthday anniversary of Queen Victoria and the seventy-second anniversary of its own organization.

—The President appointed B. F. Gilkeson, of Pennsylvania, to be second controller of the currency, and S. B. Holliday, of Pennsylvania, to be commissioner of customs.

—Pope Leo will protest against the erection of the proposed monument in Rome in honor of Giordano Bruno, the Italian philosopher, who was burned as a heretic in 1600.

—A fearful railroad accident occurred at Sullivan, Mo. Nearly fifty people were injured, some of whom may die. The accident was caused by supposed train robbers, for whose capture a reward is offered.

—The mother of Bishop, the mind reader, testified at the inquest in New York that her son had lain in a trance once for seven days, and at another time for three days, and on both occasions was pronounced dead by physicians.

—The Merchants' National Bank of New Haven has become involved by the irregular conduct of two officers of the bank. They have been carrying on a system of discounting notes without submitting the paper for the approval of the directors, and the crash has come.

Monday, May 27.

—Hon. George Bancroft arrived at Newport Thursday evening.

—The striking miners in the Kladsno district in Bohemia number 17,000.

—Gen. Ignatius has been appointed assistant minister of the interior of Russia.

—Ex-Secretary Edw. C. and Seymour Butler will form a law partnership in Boston.

—Suicide of Rev. A. Greenfield Schorr, assistant rector of St. Paul's Church, Baltimore.

—Le Paris announces that the issue of Panama Canal lottery bonds has been abandoned.

—Colonel Shepard advises Christians to boycott Sunday newspapers and those who advertise therein.

—The Canadian "Pevonia" arrives with 1,096 passengers on board, of whom 1,012 were in the steerage.

—Hereafter the civil service commission will publish the list of eligibles for appointment to government service.

—Mr. J. G. Clark, of Bangor, Me., will present the Maine State College with a herbarium embracing 30,000 specimens.

—The marriage of ex-Secretary Bayard to Miss Mary Willing Cuyler is announced to take place on June 12, in Washington.

—At a meeting of Gen. Boulanger's supporters at his residence in London, it was decided to continue the revolution in France.

—In five months, the police masters of Philadelphia have had under their care 1,129 women and 133 children, besides a number of babies.

—The British man-of-war "Surprise" was run ashore at Syracuse yesterday after being in collision with and sinking the steamer "Nesta."

—The Southern Presbyterian Assembly indorsed a petition to Congress to adopt a law against Sunday work, except works of necessity and mercy.

—The removal of Dr. Cronin is said to have been ordered by the Clan-na-Gaels some time ago, on the ground that he was a traitor. Immense crowds were present at the funeral in Chicago.

THE CONFERENCE.

[Continued from Page 5.]

an's Foreign Missionary Society. The facts are, they paid \$27.66, and as it is too late for it to be inserted in the Minutes, we report it in this way.

The people of St. Paul's, Manchester, gave Rev. J. M. Durrell a reception the other evening. They are much pleased with their new pastor.

Claremont District.

A season of congratulation by pastor and people at the parsonage in Marlboro, was enjoyed on the evening of May 23. It had been arranged, without the pastor's knowledge, to gather at the church at 8 o'clock, p. m., and march to the parsonage. The ringing of the door-bell brought the pastor's wife to the door, where to her utter surprise a company large enough to fill even the standing-room in the parsonage, rushed in. They took complete control of tables, pantry, and other important points, leaving everything loaded down with substantial. Certainly this could be called a good party in its true sense. A band played on the lawn during the evening. Hon. Joseph M. Richardson made the presentation speech, to which the pastor, Rev. J. W. Bean, and his wife in turn responded in an appreciative way. From two to eight have been forward for prayers at every prayer-meeting, and some have been saved.

MAINE CONFERENCE.

Portland District.

Chestnut St., Portland. — A hearty and most enjoyable reception was given by the Chestnut St. Church and Sunday-school to their pastor, Rev. N. T. Whitaker, D. D., and his most estimable wife, on Monday evening, May 20. After an hour of friendly greetings, the formal reception exercises took place, Mr. Geo. H. Lord presiding, and Dr. Chas. O. Piles acting as organist. After singing by the congregation, little Miss Violet Edwards in a neat recitation presented to Mrs. Whitaker, in the name of the children, a choice bouquet of flowers. Appropriate solos were sung by Mr. S. T. Evietsky, Mrs. J. E. Tompkins, and Miss L. Edwards. Then Mr. E. S. Everett, superintendent of the Sunday-school, in very happy words expressed the joy of the church and school that Bishop Hurst, in response to the unanimous request of the official board, had returned the wife of the pastor and his wife for the third year. He then presented to Dr. Whitaker, in behalf of the church and Sunday-school, a beautiful black walnut revolving book case, and to his wife an elegant and richly-framed etching by Camille Tonne. After remarks in response by the pastor, the audience sang "Blest be thy name, O God." The occasion was well worthy of this church, whose great prosperity continues. Her Sunday-school, now the largest by a large number in the State, so crowds the vestry that part of the classes have been removed to the auditorium, and increased accommodations will have to be provided. The Oxford League numbers nearly 150 members, and is doing a grand work. The preaching services are well attended, as well as the social meetings; in one class meeting last week 67 were present. The financial condition of the church is such that the fiscal year just closed showed over \$200 in the treasury and all bills paid. The society owns its church and parsonage free of all indebtedness.

Lewiston District.

An Easter egg-breaking concert was given at North Conway and the intervals, and proved a grand success. Twenty-four eggs were given to the children at North Conway, and over \$60 were collected. Fourteen eggs were given to the children at the intervals, and \$41 were collected. So this society realized over \$100 from the Easter exercises. The enthusiasm was intense. When the pastor, Rev. M. E. King, went to Conference the debt of the church was all paid and \$50 in the treasury. The society at intervals has rallied and done excellent work during the past year. The congregation and Sunday-school have been larger than for several years. The financial support has been highly praiseworthy, and an excellent spirit prevails, so that this part of the charge is full of faith and courage. For several years many of the strongest pillars have been failing, and this society has been growing weak. It has been the mother church for the town of Conway. But the rapid growth of population at North Conway, with the building of a new church and a gracious revival, has given this part of the charge greater strength. The faithful work of the few who still survive at the intervals is worthy of much credit. Some of the pleasant homes of the Maine Conference are still open to the pastor, and he can find no more ready helpers than in this society. The return of the pastor for the second year was made the occasion of a very pleasant surprise. On en-

tering the church at North Conway in the morning he was confronted with the audience-room beautifully decorated with flowers, and "Welcome" in large letters suspended from the ceiling over the pulpit, represented as borne by a dove which was hung just beneath it. This kind expression of the people touched the pastor's heart to tears, and added another bond to the strong attachment between pastor and people. Bro. King has done excellent work on this charge the past year, and has commented the two parts of the charge into a harmonious unity, giving promise of better days coming.

Augusta District.

The new year opens well at Gardiner and Oakland, and I trust also all over the district. At Waterville, two experienced religionists last Sabbath, and one was received into the church by letter.

Bro. Allen received one by letter into the church at Fairfield last Sabbath. G. C. A.

EAST MAINE CONFERENCE.

Bangor District.

Dover. — The church at Dover cordially welcomes back her old pastor, Rev. J. W. Day, after an absence of two years in district work. The outlook for the present year is indeed hopeful.

Guilford Circuit. — Bro. T. H. Murphy, who was in poor health when appointed to Guilford Circuit, is entirely prostrated. He is in a very critical condition, and fears are entertained as to his recovery.

Seb. — A brief note from Bro. N. R. Turner, who is supplying our work at Seb. brings the sad intelligence of the death of his wife. On the morning of May 21 she passed to her reward. We bespeak the prayers of the church for these afflicted brethren and their families.

We learn, as we go to press, of the death of Rev. Chas. B. Dunn, at Hampden, on Saturday last, at the age of 73. Bro. Dunn was one of the best known and most influential of the East Maine ministers. His death was due to paralysis of the heart.

NOTES FROM ITALY.

BY REV. EVERETT S. STACKPOLE, D. D.

The Annual Conference was held at Milan, May 2-6. Bishop Fowler presiding. He was so wearied by his journey and his voice so affected by a recent cold, that he was unable to preach, but in executive firmness his strength was not at all diminished. His address to candidates seeking admission was very practical and forcible, and remarks dropped in from time to time had point and weight: "We shall not accomplish a great work in Italy till we find some men who are willing to starve." "The mission of Methodism is to preach a knowable salvation."

On the first day of the Conference our new church at Milan was dedicated. On this occasion and every evening the house was packed with hearers. Three hundred persons can be seated, but twice that number were present. The church is the best we have in Italy, finely located on a street corner, with apartment for the pastor over it. It is built of stone, and will last for centuries. Its architecture is attractive within and without. It is supplied with water, gas, and heating apparatus. My only criticism is that it ought to be four times as large as it is. We have to proportion our churches to the size of the appropriations.

The most remarkable thing about the Conference was the altar service Friday night. At the close of the sermon an invitation was given to sinners to come forward and kneel at the altar during a season of prayer in their behalf. Nine persons came forward promptly, chiefly young men, though one looked to be past sixty. Others gave their names at the close of the service to the pastor, expressing their desire to become Christians. It is doubtful if Italy ever saw such a sight before. Earnest prayers were offered and personal instruction given to the seekers. On Saturday night, also, in response to the invitation to seekers of salvation, a dozen raised their hands. It is evident that the Spirit of God is here in our midst, and old-fashioned Methodism ways will succeed here as well as in other parts of the world. The church at Milan has a hopeful future. The old preaching place in another part of the city has been retained, and the pastor will be given an assistant.

Some changes were made in the administration of the Conference. There is now but one district, with Bro. Wm. Burt as presiding elder. Drs. Lanna and T. Gay have located. It is decided to discontinue the Nuova Scienza, and its editor, Dr. Caspari, was assigned a station in the itinerant work. Two elementary schools have been established at Palermo and Pontedera. The latter reports 80 pupils by day, and 106 in the evening school during the winter. The girls' school at Rome under the auspices of the W. F. M. S., reports ten pupils, all recently converted. The Theological School reports six students, no more being desired till a second class is formed in September. The Bishop's earnest advice harmonized with the view of the writer, that our leading educational institution, combining Gymnasium, Lyceum or College, and Theological School, must be built at Rome, and the sooner the better. We must have a system of schools from elementary up to the highest. Who will build an educational institution worthy of Methodism at Rome, right in the centre of Popedom? We mean to storm the citadel. Popery has an American College at Rome. Let Methodism build a counter institution for Italians.

Bro. T. D. Malan is transferred from this Conference and stationed over our work among the Italians in Philadelphia. Rev. E. E. Count is transferred from the Newark Conference to this. His arrival is expected in a few days. We need several more American preachers at once. A monthly paper has been established called the Evangelist. It will be full of Methodism and "holiness unto the Lord." It will be sent to any one who will forward fifty cents to the undersigned.

Four men were admitted into full connection and one on trial. The reports of the pastors showed conversions in many of the stations. We ex-

pect next year will be the best and most fruitful of all in the history of the mission. Victory is sure to come. Let the friends at home have half the patience that we have to exercise here, and continually pray for us.

GENERAL EXECUTIVE BOARD.

W. H. M. S.

The third quarterly meeting of the General Executive Board of the Woman's Home Missionary Society was held in Wiley Memorial Hall, Cincinnati, O., April 26 and 27, Mrs. Dr. John Davis presiding. The report of the treasurer, Mrs. A. R. Clark, was adopted, and will be published in detail in the Woman's Home Missions. Owing to the protracted illness of Mrs. J. L. Whetstone, no report was received from the Bureau for East Southern States. Mrs. L. C. Runyan, of Hillsboro, O., secretary of Bureau for Middle Southern States, reported good work accomplished during the quarter, and commended the management of the school at Camden, S. C., where the average enrollment is 101, and average attendance 84. The faithful service of the teacher, Miss Levi, has won for herself golden opinions of the committee in charge of this work, and the petition that she be returned next year, and an assistant furnished, was granted. The executive ability of Miss Russell, as shown in the general management as superintendent of school at Asheville, N. C., was recognized by unanimous re-appointment. To the Lucy Hayes Band, Franklin Avenue Church, Cleveland, O., was given permission to adopt Cora Le Noir as beneficiary in the Asheville school.

Mrs. M. B. Hagans, secretary of the Bureau for West Southern States, submitted report, stating "that the E. L. Rust Home, Holly Springs, Miss., is being painted and renovated. The girls have been very ambitious this spring about the house and yard under the direction of Miss Johnson, who writes their beds of violets and crocuses are pictures of beauty. Great credit is due Miss Lindsey for the successful entertainment given by the girls, the proceeds of which were appropriated to refurbishing the parlor. A check for \$20 from a society at Fishkill, in the Hudson, increased this fund. The Peck Home, New Orleans, La., will be ready for occupancy in August, but may not be dedicated until October. The Mission Circle of Wilkesbarre, Pa., name and furnish the parlor and library in honor of Mrs. P. S. Bennett. The Golden Rule Mission Band of Baldwinville, N. Y., has taken the dining-room. The school-room is taken by Mrs. Wesley Smead, in memory of her husband, an early abolitionist of Ohio. The hall is taken by the University Avenue Church, of Syracuse, N. Y., in memory of Bishop and Mrs. Peck. The guest-chamber is taken by the First Church of Syracuse. This church has also taken the superintendent's room. Mrs. M. Church, of Syracuse, takes a room in memory of her husband. Various auxiliaries are industriously preparing bedding and useful articles for the Home.

Miss Lowry and Miss Johnson were assigned to work in New Orleans.

The report of Mrs. R. W. P. Goff, Bryn Mawr, Pa., secretary of Bureau for Mormons, bears testimony to the fact that while missionaries in Utah have been sowing seed amidst tears and discouragements for years, they are now rejoicing in the fruitage of a rich harvest. In every mission and school the Lord is pouring out His Spirit on the people, and they are turning to Christ. One missionary writes: "We have had a protracted meeting, and at the close forty young men organized themselves into a class to meet every Friday evening for the study of the Bible. These are children of Mormon parents. One man was converted who had been in the Mormon Church for over fifty years. Two years ago the W. H. M. Society opened a school here, and this is some of the results."

Miss Ethel Erickson, teacher at Spanish Fork, Utah, reports the average attendance of day pupils during the quarter as 70, with a Sunday-school of 45, and a young people's meeting well attended, with hopeful indications of increasing the number on the Lord's side. Miss Sangstad's mission of carrying the gospel truth from place to place is working as the leaven of old.

Mrs. Goff stated that "Miss Mary Iverson, of Moroni, has a good school, with an enrollment of 31; also a Sunday-school, with average attendance of 25, and interest on the increase. Two have united with the church, and twelve have been baptized. Miss Hosrud, of Richfield, has had an average monthly enrollment of 56 for the quarter, and has averaged forty-six visits each month to the many sick and needy. Miss Arnette Erickson, of Salt Lake City, reports average enrollment of pupils 30, and faithful work given at the revival services. Mrs. Skewes finds Ogdan a large field for labor, and notes with satisfaction the harvest the Methodist Episcopal Church has garnered in the donation of \$125,000 for a university. Miss Mary Larson, of Spring City, writes: "My school has an enrollment of 23. The pupils seem to delight in coming, and take great interest in their studies." Miss Mary Helgeson, of Mount Pleasant, reports "school as progressing nicely, and revival services have been in progress six weeks. I teach until three o'clock; then we have children's meeting, and in the evening have religious services. Sundays I have three meetings and a Sunday-school. The Lord is blessing us wonderfully."

As an illustration of the growth of Methodism in Utah, an invitation was extended to hold the ninth annual meeting of the board of managers in Salt Lake City. This was received with thanks, and referred for consideration to the next annual meeting to be held at Indianapolis, Ind., October 31, 1889.

Mrs. Melvina Davis, Morrow, O.; Miss Margaret Steele, Clarksburg, W. Va.; Miss Jennie M. Hansen, Salt Lake City, Utah; Mrs. Clark, Boston, Mass.;

Mrs. C. E. Mitchell, Davenport, Iowa; Miss Ida Kaiser, Clinton, Mo.; Miss Annie E. Newhart, Ocean Grove, N. J.; Miss Lizzie Sanders, Cortland, O.; Mrs. E. D. Clark, South Oil City, Pa.; and Miss Appra Johnson, New Orleans, La., were appointed missionaries.

The vacancy in the board, caused by the death of the lamented Mrs. J. F. Thorne, was filled by the election of Mrs. Joseph Thorne, of Cincinnati, O. Mrs. J. H. Bayless was chosen a member of the business committee.

Mrs. F. A. Aiken, Rec. Sec'y.

The new Methodist Orphanage building at Bangook was formally opened, April 2, by Bishop Tabburn. The total cost of the building was \$14,000. Rs. 4,000 had been secured before; over Rs. 6,000 were subscribed at the opening. Thirty-eight orphans, European and Korean, are in the institution. The new building will accommodate double this number.

In London it is expected that six hundred and fifty delegates from America will be present at the World's Sunday School Convention, which meets in that city on July 2, and extends over the three following days. A Canadian steamer has been chartered to sail with the delegates from New York on June 19, and from Liverpool a special train will carry them to London.

If you contemplate a visit to New York you should send for a copy of a comprehensive, well written and accurate guide to the City—128 pages and map—entitled "How to Know New York." Sent on receipt of 6c. in stamps.

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Very respectfully yours,

Mrs. HENRY WARD BEECHER.

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The sale of the Boston & Sandwich Glass Co.'s stock, which was purchased by Jones, McDuftie & Stratton, with all the moulds for producing their patterns is now going on at the company's store, No. 13 Federal St., and has attracted buyers from far and near.

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